

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVIII.

NEW SERIES
VOLUME XXXVIII. No. 15

Who's Who and What's What

Dr. L. B. Campbell spent last week assisting Pastor Carey Cox in a meeting at Brooksville.

First Church Raleigh, N. C., has ten earphones installed for people who have difficulty in hearing.

We are hearing much now about soil conservation. And it is much needed. But soul conservation is yet more important.

Dr. J. R. Hall of First Church, Birmingham, has been with Pastor A. J. Dickinson in a good meeting in First Church, Mobile.

Rev. R. A. Eddleman supplied at Northside Church, Jackson, Sunday for Pastor Ira F. Metts who is improving after an operation at the Baptist Hospital.

Brother E. C. Williams filled the pulpit of First Church, Jackson, Sunday morning and singers from the Junior College at Moorhead gave a sacred concert Sunday night.

They keep coming and we are grateful. Pastor Delaughter sends in 18 names this week from Gillsburg Church. There is a sound of moving in the tops of the mulberry trees. You're next!

We have been through parts of the state where there is much "cut over" land, growing up in briars and bushes. And we have been in churches where empty pews stare at us! What a waste!

Mr. Horace Stansel, Speaker of the Lower House of the Mississippi Legislature, passed away last Saturday after long illness from pneumonia. He was a member of the Ruleville Baptist Church. Dr. W. A. Hewitt of Jackson, once his pastor at Columbus, took part in the funeral service.

The Federal Council of Churches has arranged a preaching tour for next fall, covering twenty-five cities in various states. Twenty-six leading preachers have been asked to assist. Among them we notice the names of Albert W. Beaven of Colgate-Rochester Seminary, and Dr. M. E. Dodd of Shreveport and Dr. Geo. W. Truett of Dallas. Among the cities are Kansas City, St. Louis, Birmingham, Louisville, and Atlanta.

Monday morning brought distressing news from Tupelo and some other places adjacent of a destructive storm. At this writing reports are fragmentary, but it appears that a hundred or more people were killed and the property damage was fearful. Calvary Baptist Church house which was under construction, was destroyed. The storm struck the residence section in the western part of the city. The hospital was injured so that it could not be used, and the injured were carried to hospitals in nearby cities. Here is a case requiring assistance from people all over the state, such as was given to Gloster when the storm struck just a year ago.

Baptists in the city of Rio, Brazil, seem about to realize their dream of a great publishing house. They have had one for several years which with the growth of the work now seems inadequate. A four story building has been undertaken and half the money is in hand for its completion. Among the publications now going out are about 50,000 quarterlies for the Sunday school, B. T. U. and W. M. U. work.

Jackson, Miss., April 9, 1936

Pastor R. K. Corder is preaching in a revival meeting in First Church, Picayune, Sunday. Join them in prayer.

Brother J. A. Rogers of Amory is eighty years young and still going to all accessible places and people with the gospel. Many are thankful for his ministry.

Dr. L. L. Gwaltney has been seventeen years editor of the Alabama Baptist. He says "they have been hard, happy and joyous years." Long life and service to you, comrade.

Rev. Ivan Lowry has located at Bassfield Route 2 that he may serve his people at Ebenezer church in Jefferson Davis County. He comes to his work from the Baptist Bible Institute in New Orleans.

Looking back over eight years we can count a number of tombstones erected over those who fought on the wrong side of the liquor question in Mississippi, from congressmen all the way down. And there have been some examples more recent.

In the Religious Herald we read that in Danville, Va., there are two state liquor stores that take in more money than is used to run the public schools; and yet in one afternoon over twenty bootleggers were arrested there. Don't these "temperance" advocates make you weary?

We have the forty-eighth renewal subscription of Rev. J. H. Lane of Magnolia. He gave his first subscription to Mrs. J. B. Gambrell, and so was among those who laid the foundations of the Baptist Record. Through a ministry of nearly half a century he has been a faithful witness of Jesus Christ. He has baptized and comforted more people than has been permitted to many preachers in Mississippi.

Some of the brethren are mightily exercised over the question of the orthodoxy of Toyohiko Kagawa, the Japanese who is at present visiting America and speaking several times a day in the interest of missions and the Christian life. We haven't seen him, heard him, nor read any of his books, and that's confessing to a lot of ignorance. But we are troubled that he seems to beat this poor scribe in living the Christian life. We hope the brethren will set Kagawa straight in his theology and that he will help us to get right with God and be truly Christian in conduct, attitude and service to our fellowmen.

BR FRIENDS, I THANK YOU

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To the hosts of friends, scattered far and wide, I know no words "big enough" to express my thanks for your kind words of love, friendship and sympathy that have come to me from everywhere both written and spoken. I thank you from the bottom of my heart.

You have made a heavy burden lighter and dark days brighter.

I know better than ever before the value and helpfulness of friends.

I am going to try to practice that which I have often preached to others—trust God in dark days as well as in bright ones.

As rapidly as I can find time I am replying to your appreciated words of helpfulness and sympathy.

A. L. Goodrich

P. S.—I didn't know I had so many friends.

Publishers don't always seem to favor publicity. Mr. Hearst strenuously objects to the Senate committees getting hold of his telegrams.

The many Mississippi friends of Rev. C. E. Welch of Memphis deeply sympathize with him in the loss of his wife. May our Father comfort the bereaved.

Dr. L. R. Scarborough is in Florida for two revival meetings, one at Daytona Beach beginning April 5 and the other at Main Street, Jacksonville, April 12.

We see no reports of results in evangelistic meetings equal to those held by Hyman J. Appelman of Texas, a converted Jew. May the Lord raise up more of his kind.

Rev. Eugene Patterson, son of the pastor at Pascagoula, recently underwent a serious surgical operation. We join many friends in praying for a speedy recovery.

They are coming fast now. Dr. L. E. Green of Prentiss sends in a long list of Record subscribers and says, "More to follow." Here is a Doctor of Theology who believes that it is not against his dignity to get his people to read the Record.

We understood Lowell Thomas over the radio Monday night to say that there are twice as many people in jail in this country as there were three years ago. That is the period since the repeal of the eighteenth amendment.

When Hitler marched German troops into German territory along the Rhine, the French gnashed their teeth and put on an Indian war dance across the border, at the same time summoning the nations of the earth to "come and save us."

Never be afraid of criticism or ridicule; always remember that opposition and calumny are often the brightest tribute that vice and folly can pay to virtue and wisdom. The commendation of some men justly excites suspicion, and their censure is equivalent to a certificate of good character.—R. B. Hayes.

"Veterans of Future Wars" which started apparently as a joke now has posts in 120 colleges and some outside of the colleges, in which are 6,000 paid up members. They want their bonus now before they are killed and while they need it. Say, can't we get in on something? We spent every cent of our savings on liberty bonds.

Maybe we overlooked it, but we did not see any account in the papers published in this part of the world, about the visit of Mr. Sherwood Eddy to Mississippi, Arkansas and Tennessee to investigate the condition of the share-croppers. This we get from The Christian Century, that Mr. Eddy was arrested and locked up for a few hours, that he found nineteen evicted negro families in six small tents, that sticks of dynamite were planted about the tents as a warning; that an option was secured on a large farm in the northern part of Mississippi on which to colonize evicted share croppers, that \$17,500 is needed to pay for the farm. Maybe we don't need a social research bureau; maybe the welfare of the poor is not the business of the churches, or the denomination. But we are glad somebody is looking after them. Shed all the tears you want about how badly the Jews are treated in Germany and about the outcasts of India. But don't let the condition of the hungry and naked next door to you bother you!

Thursday, April 9, 1936

Sparks and Splinters

Now "scientists" are telling us that among locusts it is the males that make all the noise. Let's have a new board of scientists.

Rev. G. L. Sutton died at his home in Corinth March 31 at the age of 81. He was a native of Michigan but had lived in Mississippi for many years.

Sunday was the fourth anniversary of Pastor N. G. Hickman's service with the church at Winona. We wish for him and them many more fruitful years together.

A man who is afraid to urge his people to take the denominational paper for fear it will halt some other good project, is too duck-legged to see over a chicken coop.

Mr. Lansbury, member of the British Parliament and ardent advocate of international peace, will make a lecture tour of the United States in the interest of world peace, arriving in April.

Brother J. H. Lane of Oakville brought his ten-year-old son to the Baptist Hospital for an appendix operation last week. Pastor Ira F. Metts of Jackson also underwent the same kind of operation a week ago.

Liquor is sold by the state in Arkansas. The city of Russellville in that state reports an increase of 283 per cent in arrests for drunkenness in the first six months. Is that the sort of temperance you want in Mississippi?

The daily paper whose editorial policy proclaims that we must license the sale of liquor in the interest of temperance shows its true moral quality when it carries advertising to all its subscribers soliciting for liquor houses.

"Let others do as they may but as for me and my house" we do not propose to try to elect any man to congress who voted to repeal the eighteenth amendment, or who will not do what he can to prevent legalizing blind-tigers in Mississippi. If that is treason make the most of it.

We hope it will be possible for every church, Sunday school, B. T. U. and W. M. U. and all other organizations to make a contribution to the BAPTIST ORPHANAGE on MOTHER'S DAY, May 10th. We are asking the pastors who are the leaders in this worthy undertaking to keep this matter before their members and see that an effort is made on this special day set aside by the Baptist State Convention to have as many as possible make an offering to this worthy cause. We have set our goal for \$10,000. Won't you help us?—W. G. Mize, Acting Superintendent.

A year's volume of a good Baptist paper is the best circulating library we have ever known anything about. It costs no more than an average book off the press; it goes into thousands of homes; is read by thousands of people; it is brim-full of matters of present-day interest; it quickens the spiritual pulse; it feeds the souls of men, women and children; it gives intelligent direction to Christian service; it leaves a permanent deposit of good in every Christian character. There is no place on earth where you can get as much for your money. And there is no instrumentality that touches as many Christian lives. Help to spread it.

Floods in the northeast; floods in the southwest; dust storms in the west. When the country votes wet, the Lord has the last word. But somebody says what about a recent Sunday school lesson in which Jesus says "Think not that these were sinners above all the Galileans, or those that dwell in Jerusalem." Yes, look carefully at what he said. He did not say they were not sinners. He did not say that the suffering was not the result of sin. He said they were not necessarily bigger sinners than others. And their calamity ought to lead us to repentance. If others are disciplined let us take warning. Calamities are intended to be a warning: Except ye repent, ye shall all likewise perish.

Dr. J. B. Quin of Summit preached the commencement sermon for Ruth High School March 25.

Dr. L. R. Christie of Tallahassee, Fla., preaches the commencement sermon for Limestone College, S. C., May 24.

Dr. R. B. Gunter was with Pastor G. C. Hodge Sunday to assist in ordination of deacons of First Church, Biloxi.

The Rossoffs have been in a meeting with First Church, Bogalusa, La., O. P. Estes pastor. There were 24 additions.

Two towns in America forbid the sale of cigarettes, one in western New York, the other in Oklahoma. Any others?

The meeting for men in Oklahoma last year brought together 1,000 Baptist men. This year they hope to have 3,000 on April 23.

Pastor J. H. Hooks has with him the Rossoffs in an evangelistic meeting in Emmanuel Church, Baton Rouge—"great preaching, great interest."

The South Carolina brethren are again trying to get the Vicksburg pastor, Dr. W. H. Morgan to return to their state. Here's hoping they don't succeed.

Baptist State Headquarters in Nashville, Tenn., have hitherto been in the Sunday School Board Building. They are now located at 149 Sixth Avenue, North.

A letter from Dr. A. J. Barton brings the sad news of the death of Dr. J. Marcus Kester, pastor First Church, Wilmington, N. C. He was in the prime of life, and had been pastor in Shelby, N. C., and Editorial Secretary of the Foreign Mission Board. He passed away after five weeks' illness with flu and pneumonia.

Volunteers have sent to the Baptist and Reflector checks for subscriptions to the paper to be sent to those not able to pay for it. These are used as memorials to Dr. E. E. Folk a former editor of the paper and an exceedingly useful man. A fine idea! And come to think about it The Baptist Record has had some mighty good editors in the past. See?

The Baptist Orphanage Juvenile Vesper Choir recently rendered programs in Drew and Yazoo City. A good offering was the response at both places and we wish to take this opportunity of thanking all who had a part in making a contribution to this very worthy cause. Any pastor and community who would like to have the children for a program in their church, please write us and we will try to arrange a satisfactory date.—W. G. Mize, Acting Superintendent.

Don't depend on the brain trust to do your thinking for you. If you don't learn to use common sense in what you plant and how to plant it and how much to plant; and if you don't learn to take care of your own soil, all the alphabetical combinations on earth can't save you. No man ever grew up in health and strength who lay in bed waiting for somebody to bring him a bottle with a nipple on it. If you don't get up on your own feet and learn to use your own head you are doomed to invalidism and idiocy all your days. And may they be few. Dr. Gambrell used to say that everybody knew there was something wrong with a chimney that had to be propped. And there is no hope for people who are willing to be "toted" always.

The following report of First Church, Vicksburg, for the first quarter shows that the finances of the church are looked after intelligently and systematically:

Members of the church	1024
Resident members	804
Definite pledges to Church budget	397
Tithing pledges	22
Indefinite pledges (as able)	39
Pledges of all kinds	458
Resident members not pledging	346
Pledges paid in full first quarter	125
Pledges paid in part	156
Members who did not pledge but paid	69
Total paying pledges in full, or in part, or paying without pledging	350
Resident members paying nothing	454
Total receipts first quarter	\$ 2,657.49
Total expenditures first quarter	\$ 2,661.75

Dr. J. R. Sampey is in a revival meeting this week with Ginter Park Church, Richmond.

This week Dr. J. F. Vines is with the First Church, Shreveport, in an evangelistic meeting while Pastor M. E. Dodd is in a similar meeting in First Church, Dallas.

The Religious Herald gives first place to the article by Dr. Stout in the Western Recorder, among those written on the matter of a Social Service Bureau. It was good.

O Tempora! O Mores! When John Wannamaker was Postmaster-General, he never missed attendance on his Sunday school in Philadelphia, though it necessitated much travel.

Keep these dates in mind. The Southern Baptist Convention meets in St. Louis May 14-18. The W. M. U. Convention dates are May 12-13. May 19 Northern and Southern Baptists meet together in a fellowship service. May 20 the Northern Convention begins.

There were 35 arrests for liquor law violation in Hot Springs, Ark., last Friday. This is in a state which has the same law that Representative Walker of Warren County tried to get through the Mississippi legislature, and was also in the bill two years ago sponsored by Senator Roberts and Representative May.

Miss Theresa Anderson, daughter of Dr. P. H. Anderson of the Baptist Bible Institute, has been elected President of the B. S. U. Council of Blue Mountain College for next session. Miss Mary Lou Curry of Eupora was elected President of the Student Government Council.

It is a great blessing to any denomination to have a great campaign in the interest of some Christian enterprise. It is as refreshing as a revival of religion in a church. The course of life does not run at the same pace all the time. There are springtimes when the tides of life run high. Nature can teach us lots of good lessons along this line. Some people complain of high pressure and excitement. Well we notice that storms do come in the springtime. And they too may be of the Lord.

From the Religious Herald: "Dr. Lipsey of the Baptist Record in Mississippi completes his twenty-fifth year of editorial service. We congratulate him warmly. Not to be entirely outdone Victor Masters completes his fifteen year as editor of the Western Recorder. We make our salutations to him. We have been in this same work nearly twice as long as Dr. Lipsey has been editing the Baptist Record and more than three times as long as Dr. Masters has been editing the Western Recorder. That gives us, we suppose, some special right to congratulate these juniors who are carrying on so finely."

The Chinese are excellent judges of character. They seldom go wrong in reading faces. It is a high compliment to say that our workers and Christians fell in love with Miss Inabelle Coleman almost at sight. And not only Christians but others as well. Not for a moment could any one doubt the sincerity of such a person. Her Christ-like love for humanity, high and low, rich and poor shines as a great light through her eyes. So great is this love that, even though only a few days in China, she can almost talk the language. There is a sympathy which breaks the barrier of language. Find some more like her and send them to China!—R. E. Beddoe.

PASTORAL CHANGES: E. O. Williams goes from Newberry to Williamston, S. C.; E. K. Kirkbride goes from Batesville to Helena, Ark.; W. D. Hudgins of Nashville, Tenn., becomes pastor of Broadway Church, Ft. Worth; H. H. Hargrove goes from Hillcrest Church, Dallas to First Church, Vernon, Texas; R. A. Herring goes from Ashland, Ky., to First Church, Winston-Salem, N. C.; H. T. Young goes from Many, La., to Weslaco, Texas; Maurice Medlin becomes pastor at Fountain Inn, S. C.; James Justis, former missionary in Argentina, becomes pastor of Gowansville Church, S. C.; J. G. Holder goes from Shattuck to Davenport, Okla.; Marvin Cole goes from Tulsa, Okla., to Capital Hill Church, Oklahoma City; L. H. Webb goes from Rogers to McGregor, Texas.

Thursday, April 9, 1936

News and Truths About Our Home Mission Work

HOME MISSION BOARD

J. B. LAWRENCE, Executive Secretary

JOE BURTON, Publicity Secretary

\$40,800 RECEIVED FROM BOTTOMS TRUST FUND

The Home Mission Board has just received \$40,800 from the Ida M. Bottoms Trust Fund. This amount represents part of the income from the trust which will be received this year. A balance of about \$15,000, held by the trustees pending definite decision of the Board as to the mission work for which it will be used, will be remitted to the Board later.

The \$40,800 already received has been appropriated by the Board for new work on four fields, as follows: among the Mexicans of Southwest Texas; French of Louisiana; Spanish-speaking of New Mexico; and Indian missions of New Mexico.

A church house and missionary's home will be built on each field, definite location of these stations to be determined following surveys of mission needs among the Mexicans, French, Spanish-speaking and Indians to be made by Dr. J. W. Beagle, field secretary of the Home Mission Board. The balance remaining after the construction of these buildings will be used for the salaries of the missionaries to be placed at these stations. The amount appropriated for each of these four new projects is \$10,000.

This trust fund, set up for the benefit of the Home Mission Board in 1929 by Mrs. Ida M. Bottoms of Texarkana, Arkansas, has already earned for Home Missions over \$100,000. Last year's income of \$50,000, the first received by the Board, was used in erecting chapels and repairing buildings in Cuba.

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"GREATEST MISSION FIELD" VISITED BY DR. BEAGLE

"The greatest mission field in America," so said Dr. J. W. Beagle, field secretary of the Home Mission Board, in describing French Louisiana after a recent extended visit through that country.

"Here," he said, pointing to a map, "is a Baptist church at New Iberia. Fifty-five miles from there to the next Baptist church, at Morgan City. The next is twenty-eight miles away; here at Houma. To the next, at Thibodeaux, is twenty miles. And the country is thickly populated!"

Pointing to Franklin, he said, "Here is a city of 5,000 people. Not a white Baptist church in it. There are Negro Baptist churches in Franklin, but not one white Baptist church. The Methodists have a church there, established when they went into the country one hundred and ten years ago, but it has less than 200 members."

The French people of this section, numbering upwards of three quarters of a million, are Catholics and Episcopalians almost to a man. Baptist churches, where they exist, have weak organizations that worship in very poor buildings. Only one French Baptist church in that section, the church at Houma, has a creditable building.

In this section Southern Baptists have one academy, Acadia at Church Point, and only three missionaries, Rev. and Mrs. Maurice Aguillard at Basile and Miss Vena Aguillard at Morgan City.

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BOOTLEGGERS HOME BECOMES HOUSE OF PRAYER

Two bootleggers were converted in a recent revival at the Kaw Indian Baptist Church in Oklahoma. Missionary Thomas J. Wamego, in describing the change that has come into the homes of these Indians, writes, "I rejoice to say that where there was once moonshine there is now a Bible. Where there was once swearing there is now a prayer. Where there was no thought of God's blessings of food, there is now

a prayer of thanksgiving for God's blessing of food."

These two converts, with four others, were the first professions on the Kaw field in four years. "The six baptisms," says brother Wamego, "may seem a small number, but when we stop to think how difficult the Kaw field has been, we will rejoice for these six."

The missionary states that he labored one year on the Kaw field before there was a conversion, and then four years without a single decision. Now with the conversion of six in one revival, two of whom were bootleggers, he has good reason for rejoicing.

At the Ponca Indian church, where brother Wamego also ministers, there were fifteen conversions in a revival in March. One was received by letter and ten by restoration. There were about thirty rededications.

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1,200 UNSAVED MISSIONARY INDIANS CHALLENGE MISSIONARY

In Mississippi, according to Missionary S. E. McAdory, there are approximately 1,200 Indians who are not affiliated with any church. Some of them are sun worshippers, while the majority make no pretension of worshipping anything. "They do not go to church," says the missionary, "and the only way perhaps by which they will ever be reached and won to Christ will be by personal contact and effort."

Brother McAdory is making every possible personal contact with individual Indians. He visits homes, schools and the government hospital, in addition to leading in every form of public religious service.

The missionary has led in erecting three houses of worship for the Indians on his field. One of them is complete except the painting; the other two, although still unfinished, are being used for services. Another building project where the Indians have been worshipping in groves is being started this year.

"This race has been sadly neglected," says brother McAdory. "These Indians are here, and I think God will as surely hold us responsible for bringing them into the Kingdom of God as He will for bringing in the Negro, the Italian, the Chinaman, the Jew, or any other race that is within our borders."

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MISSIONARIES USE INTERPRETERS TO WRITE REPORTS OF WORK

Many of the missionaries of the Home Mission Board do not speak English. While having a high degree of culture and training in their own languages, and possessing the heart qualifications requisite to losing one's self in loving service to his own people, many of our missionaries do not know the tongue of the people who have sent them to these mission fields.

Recently letters were sent to every missionary of the Home Mission Board requesting news from the fields to be used in publicity. Here is a reply that came from the friend of one of the missionaries:

"Brother Mixim (Rev. Geo. B. Mixim, for many years missionary at Brownsville, Texas) has just been in my office and handed me your letter. I don't know whether or not you have ever met brother Mixim, most likely not. I can say for him that I doubt if the Board has a better educated, more cultured, more spiritually minded, or more successful missionary on any field than this man, but he doesn't handle the English sufficiently well to write a letter on his work; also he covers a field about five miles square, with Mexicans scattered all over that area, and he covers it well, but on foot, as he has no car. Besides the main church there are three mission stations to serve, and I would

hate to make a guess as to how many hours a day he works, or how many miles a day he walks."

This friend, who has been a volunteer worker with brother Mixim for twenty years, will translate into English letters from the missionary to be sent to the Atlanta office. Another missionary, Rev. Andres R. Cavazos, Laredo, writes through an interpreter:

"I have been handicapped in writing as I do not write or speak the English language and have to look for someone to translate my writings."

These two examples explain why so few of the missionaries of the Home Mission Board, comparatively, are known to Southern Baptists. They have lost themselves in Christian services to their own people. They do not even know our language, and their voices are never heard in our churches or in our denominational meetings in an appeal for their fields.

—BR—

THE GREATEST NEED OF THE CHURCHES

W. R. Cooper

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It is the enlistment of its membership.

It has been often said that 25% of the membership of the churches support it and the others are carried by the 25%. I mean by being carried that the 25% carry the financial burden of the church. They carry the gospel to the whole world. They take care of the church obligations at home and around the world, thus carrying out the last command of the Savior. The other 75% are deprived of this privilege and service and nothing in the way of service is equal to it.

Of course if the church is small it will average higher and if the church is very small it will average much higher. Many times the wealthiest members are not enlisted, and many times the poor are not enlisted, and sometimes it is not the fault of either. They have not been enlisted.

Some will tell you that tithing is the greatest need but if the churches are enlisted you have the best chance to get them to tithe. You can teach and train and they will follow in the great cause as they are led in it. So enlistment is the need of the churches today.

Others will say that consecration is the greatest need of the churches, but if they are first enlisted they will more easily consecrate themselves to God and His cause. Enlistment means interested in, and taking a part in church and kingdom affairs and if one is so doing he can be consecrated sooner than otherwise.

I know the ideal church is as it was with Macedonia, that they first gave themselves to the Lord and then to service and for service, but all of these followed enlistment in the cause of Jesus Christ and that collection for which this was taken. Still others may say that lethargy is all through the churches and this is true and it seems that it acts like some opium, or other kind of dope, but by training and teaching and that with the best of diplomacy you may enlist them and then their lethargy has gone.

A man has a fine blood dog and he is training him or hires some one to do so and he does it with patience, skill and perseverance and he makes the dog do what he is trained to do. If we would spend as much time, patience, and skill trying to train men for whom Jesus Christ died, you would see the difference in the churches.

Others would say that the greatest need is a conviction of the teaching of the Bible and of their relation to God in Christ and I grant you that that is needed but that too follows enlistment.

The church with its organizations, S. S., B. T. U., and W. M. U. is the greatest enterprise in all the world and if a man is a Christian and member of it he is a part of God's program for the accomplishment of His will and purpose. So enlistment is the greatest need of the churches.

—BR—

Anybody who induces you to give to a good object is doing you a great favor.

EDITORIALS

OF ONE BLOOD

Bible readers will at once recognize this phrase as taken from Paul's speech to the Athenians assembled on the Areopagus. It was a message from a representative of one of the proudest races in the world, and most exclusive, to the representatives of another race who looked upon all others as barbarians. But over all this pride of race, against all the antagonisms that have grown up by reason of national boundaries and supposedly conflicting interests, Paul lays down this principle of racial unity in the strongest possible language: "The God that made the world and all things therein . . . made of one every nation of men to dwell on all the face of the earth."

We do not believe that anybody but a Christian would proclaim this fundamental truth, and it is a pretty good test of the character of a man's religion to be able to say it. More than this, the belief in the essential unity of the human race is the ground-work of all world-wide missionary endeavor. It is not an accident that this truth of the oneness of the human race was proclaimed by the greatest missionary of all time.

Essentially it means that under the skin all men have the same needs. What is truth to one is truth to all. What is right for one is right for all. Two and two do not make one thing in Africa and another thing in America. There is not one standard of conduct for men in Asia and another for men in Europe. The ten commandments are as good on one side of the Suez Canal as on the other.

The nature of people is essentially the same no matter which side of the equator they are on. They say a vine turns one way to climb a tree north of the equator and the opposite way to climb a tree on the other side of the equator. But men are not so. They laugh at the same things on one side as the other. They cry about the same things no matter what latitude or longitude they live in. Their thinking processes are the same; their response to reason, argument and appeal is the same. We change our clocks and watches in going from east to west or vice versa. We change our clothes when we travel north or south but we do not change our ways of thinking.

Essentially there is deep in men's souls the belief in God and the consciousness of sin. In China and America it may be often buried out of sight, but when the truth is preached there is the same admission that it is even so. There is the universal sense of sin. When we read in the Bible that "there is no difference for all have sinned," there is no denial of it. We are of one blood in that all have inherited the same sinful nature.

And so there is the same need of redemption and forgiveness. The Christian knows that "the whole world lieth in sin," and his "heart of compassion" yearns that men may know the way to be saved. Because we are of one blood, we feel that we are debtors to Greek and barbarian, to wise and unwise. And if we have the Spirit of Christ in us we say, "We are ready to preach the gospel to them that are in Rome also."

Because we are of one blood, the same gospel is suited to all. There is not one gospel for Greeks and another for barbarians; not one gospel for Jews and another for Gentiles. That which will save one soul in the world will save every soul in the world. Paul was not willing to leave these astute intellects of Athens in their delusion. He wipes every idol and idol temple from the map, when he says, "We ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man." "The Lord of heaven and earth dwelleth not in temples made with hands." "The times of ignorance God overlooked, but now commandeth all men everywhere to repent, for he hath ap-

pointed a day in which he will judge the world."

It is the business of Christians today as in every age to preach to the nations of the earth the "Unknown God," for it is "His good pleasure, which He purposed in Him, unto a dispensation of the fulness of the times to sum up all things in Christ," Eph. 1:10.

BR AS AND SO

These words indicate likeness, correspondence, analogy. The parables of Jesus were spoken to show what the kingdom of God is like. There are likenesses between things in nature and in grace which are very instructive because they picture for us in an objective way truths and experiences which can be portrayed or made known to others only by these analogies. The physical world is in large measure the shadow of the spiritual. Just as Paul says of certain Jewish religious institutions that they are "a shadow of the things to come; but the body is Christ's."

These words "as" and "so" are called correlative, and they are used in the New Testament to show how not only one fact explains another, but how it may make another necessary or obligatory. Some of the great truths of the Christian religion are made known in this way. And some of the greatest obligations in Christian life are declared in this way. The following are examples.

Paul says in the fifth chapter of Romans vs. 19: For as through the one man's disobedience the many were made sinners, even so through the obedience of the One shall the many be made righteous. Several times in this chapter he repeats the words "as" and "so", to indicate that our relation to Christ is of the same kind with that of our relation to Adam. That we came by our sinful nature by our connection with Adam, and we will come into the possession of righteousness by our connection with Christ. That if one is true, the other is true; that what happened to us by reason of Adam's disobedience, makes possible and certain that our own nature, and standing with God can be determined by the obedience of Christ. If one is possible the other is possible. If one is true the other is true. We know that we are sinners, that all men are sinners that they are born that way, that this sinful nature was ours before we were responsible, that it came to us by inheritance, that all men are sinners because of a common sinful ancestor. If that is true there need be no difficulty in believing that our natures can be changed and our standing with God restored by our relationship to Christ.

Another example shows the way to live the Christian life. As therefore ye received Christ Jesus the Lord, so walk in him. Here is not only the way to live the Christian life but the obligation to do so and the measure of it. We became Christians by receiving Jesus Christ as Lord in our hearts. As many as received him to them gave he the power or right to become the children of God. The same thing that made us Christians will perfect the Christian life in us. To enthrone Him as Lord is to bring every thought into captivity to the obedience of Christ. The first acceptance of Christ makes obligatory all that follows. If we do not so walk in him, it is because we did not actually receive him as Lord. This daily recognition of Him as Lord leads to the fullest Christian life, the attaining of all that God purposed us to be.

Again these words "as" and "so" are used to show our obligation to our fellow Christians, in charitable treatment, in love and compassionate forgiveness. Paul says, Col. 3:13, "Forbearing one another and forgiving each other, even as the Lord forgave you, so also do ye." If we realize the truth the greatness of God's mercy to us we will not find it in our hearts to be hard on other people. We ask and expect of God that he will forgive us of everything, that he makes a clean sweep of all charges against us, that he will remember no more against us anything we have done against Him. By so much does God expect us

to keep in our hearts no trace of illwill, resentment and malice toward any of his creatures. "Forbearing each other even as children, and walk in love even as Christ also loved you." Here is the measure of it all for us.

Again these words are found in John 20:21, to indicate our attitude and obligation to the world: "As the Father hath sent me, even so send I you." We owe to the world all that has been brought to us. We owe to the world all that Jesus was commissioned to do in and for the world. The obligation that was upon Him is now upon us. The same authority is behind us that was behind Him. The same field is before us that was before him. The same ministry is laid upon Him. The same equipment of Spirit anointing is ours that was His.

There is one other occurrence of these words which we need to see in closing: Paul says, I Cor. 15:22, "As in Adam all die, so also in Christ shall all be made alive. He is talking here about the final resurrection of the bodies and their becoming again the instruments of the souls of men in which they shall live their life and fulfill their mission. We know that death has swept away, is sweeping away the whole human race. We know that the death of these bodies is not necessarily the consequence of our own wrong doing, but of the sin of the father of all of us. In Adam all die. The result of his disobedience involves the death of all his posterity, good or bad, old or young, accountable and unaccountable. Just as true it is that Christ who is called the Second Adam has secured by His own vicarious death and triumphant resurrection the rising from the dead of all the human race. As the first is true, so the second follows. The Lord Jesus has abolished death and brought life and immortality to light. He is the first fruits of them that sleep. And as we have borne the image of the earthly, we shall also bear the image of the heavenly.

In 17 years pastorate at Ada, Oklahoma, Pastor C. C. Morris has baptized nearly 150 a year.

Boys and girls who are graduating this year from high schools in Mississippi, a word with you. Look for the advertisements of our Baptist Colleges in the Baptist Record. You won't find them there. But they are good schools for all that and worthy of Baptist boys and girls. They are a little short-sighted about the matter of publicity. But they are the best places in the world for Baptist boys and girls to go to.

The pulpit of the Leland Baptist Church was supplied by two excellent speakers during the absence of the pastor in the latter part of March. Dr. Lawrence T. Lowrey brought both messages on the third Sunday and Dr. Clay I. Hudson of Nashville, Tennessee, spoke at both hours on the fourth Sunday. Education was a distinct blessing to our community and church. The pastor was away in a revival meeting at Camden, Arkansas, during these dates. The meeting resulted in 25 additions to the First Baptist Church of that city.

The country has been fed to nausea on the kidnaping case in New Jersey. First the newspapers capitalized it for all they could make out of it. And then the politicians apparently sought to capitalize it to personal or party advantage. It is a pity that the taste of the people permit the long bizarre portrayal of crime and criminal proceedings, and that so many papers are contenders for the prize in yellow journalism. Pictures! Pictures! Pictures! till you are sick of them and column after column of hysterical blah-blah. We were grateful for a little common sense shown at least when the authorities refused to allow any cameras to be taken to the place of execution. Do these papers really give the people what they want to read? Are we a nation of carrion eaters? And if the world calls for all the details of crime and exposure of all the heartaches of those who suffer because of it, shall the papers be dispensers of spoiled meat and rancid butter? May the Lord cleanse our minds from the love of filth and the craving for unwholesome sensation and thrills.

Thursday, April 9, 1936

THE BAPTIST RECORD

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Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

PASCAGOULA CHURCH

One of the most marvelous pieces of work during the depression has been wrought by the Pascagoula Baptist Church. This church erected first a Sunday school building arranged and equipped for a departmental Sunday school. The building is most excellently planned by the pastor who is himself an architect and has led in the building of forty-four houses of worship. When the Sunday school building was ready for use, the main auditorium was begun. The frame work of this unit is up and ready for the face brick. It is a most commodious building and splendidly arranged. The building is covered with asbestos shingles. The exterior will be of beautiful face brick. The building is on a most commodious corner lot on main Highway No. 90 connecting Mobile and New Orleans. There will be ample space for a driveway around the church and provision will be made for parking cars at the rear of the building.

Even more encouraging and marvelous than the erection of this building is the fact that there is no indebtedness on it. It has been under construction for three years and has been paid for as the work was done and as material was purchased. Already some material which is to be used later has been paid for and from Sunday to Sunday the contributions come in. It may require a year or so to complete the building, but there will be no indebtedness on it.

And better than all the rest from Sunday to Sunday there are additions to the church. The church is having a perennial revival. The writer was with the church last Sunday evening and after the contributions of the week for the building program had been marked up, three came for membership. The congregation was good. There was evidence of the Spirit's leadership. It is inspiring to be in the services of this church, which is not only thriving in the different activities as given above, but is doing its part in promoting the general denominational program.

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BILOXI FIRST CHURCH

It was the writer's pleasure to be with brother G. C. Hodge and his congregation last Sunday morning. Brother Hodge has piloted this church through the depression. It has made progress in spite of the depression. The attendance was good and the interest was all that could be expected. Several deacons were ordained and the future prospects for the church are more encouraging than they have been for many years.

This church erected a commodious building before the depression came. It built a substantial home for its pastor. The present pastor found a large indebtedness upon the property, but if prosperity has returned it is possible to meet the obligations. Quite a bit of the indebtedness has been retired, even during the depression. The spiritual interest has revived.

There is need for a great church in this city of 15,000 people. The First Church has a wonderful opportunity. The Second Church in the city has made wonderful progress and these two churches on Highway 90 are lighthouses in a needy field. Brother Flynt in the Second Church has done a splendid work.

—o—

APRIL A BANNER MONTH

For many years April has been either best or second best month of the year for the general denominational work. The Cooperative Program receives its largest contributions during this month.

There are reasons. Many churches through the winter months do not make regular contributions

to the denominational causes. Bad roads and bad weather interfere. With the coming of spring, the roads are better, the weather is favorable and interest in the Lord's work revives. An effort is put forth for redeeming the time which has been lost.

Another reason for the larger contributions is the fact that the Southern Baptist Convention meets in May. In order that the Convention may meet its obligations and make the best report, the churches put forth renewed effort to secure contributions.

It is, therefore, important, in view of the unfavorable conditions of the past several months, that the churches strive during the remainder of April to reach the highest possible mark with their contributions to the general denominational work. Books will close on this Southern Baptist Convention year the 30th of April. Those churches which have not been making regular monthly contributions should have the opportunity of making their offerings before this month closes. Very few churches which do contribute regularly have done their best. All churches, therefore, should strive to pay up their pledges to date, and if the Lord has blessed the membership beyond their anticipations, additional contributions should come in over and above amounts pledged. Gratitude to the Lord for His marvelous blessings and interest in the lost and in the cause of the Master should prompt most liberal giving.

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REPORT ON FIVE THOUSAND CLUB

Receipts for January	\$ 155.10
Receipts for February	1,078.62
Receipts for March	1,781.33
Present reported membership	642

Quite a number of churches have secured many members but have not as yet turned them in to the Board office. Hence, the membership exceeds by far the number given above. We urge that as fast as members have signed the cards that the cards be sent in. The Five Thousand Club is gaining every week and progress made should be reported, as this will encourage others.

—BR—

LET'S GO

"Ask the People and They'll Subscribe"

By A. L. GOODRICH, Circulation Manager

MERIGOLD

One of the best crowds of the month was on hand at Merigold. Pastor Siler and his good people know how to entertain a conference as well as the visiting speakers. We'll remember Merigold's hospitality for a long time as well as the many courtesies of Pastor and Mrs. Siler.

Bolivar County has subscriptions as follows: Stringtown 1; Skene 1; Shaw 35; Rosedale 5; Pace 3; Merigold 3; Gunnison 2; Duncan 1; Cleveland 16; Boyle 15; Lamont 2; Shelby 2.

Several Bolivar County pastors plan Record campaigns soon.

Every church in the association was represented. This happens seldom.

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JONES BAYOU

Another good crowd greeted us at Jones Bayou. Sunflower County is one of our best counties as Baptist Record subscriptions go. Rev. J. W. T. Siler is also pastor of this good church and many fine things were said about him by the Jones Bayou folk. The Jones Bayou folk proved gracious hosts to the Sunflower conference. Sunflower County postoffices on our list are as follows: Sunflower 15; Ruleville 64; Rome 1; Moorhead 14; Inverness 27; Indianola 26; Drew 100; Doddsville 3.

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ITTA BENA

Pastor Thomas was all smiles at Itta Bena. Why not. He reports progress all along the way and more than one-half his people taking the

Record. His people told us many fine things about him and his work. Several of the pastors were on hand and most of the churches were represented. Leflore County subscriptions are as follows: Sidlon 1; Money 9; Morgan City 2; Minter City 3; Itta Bena 41; Highlandale 1; Greenwood 18; Colony Town 1.

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GREENWOOD

We have been hearing much about the great preaching of Dr. Caswell, but the half has never been told about his hospitality. Miss Marsh, Jacob Gartenhaus and the writer were his overnight guests at the Irving Hotel. If he overlooked a single thing to make our stay a perfect one we did not observe it.

Pastor H. L. Byrd, the beloved pastor of Calvary Church, showed us the completed basement of their new church which now serves as auditorium awaiting the adding of the auditorium. Their plans for the complete plant seem to include every detail for a beautiful, economical and efficient church plant.

—o—

THANKS

To those named below for lists of subscriptions recently sent in.

You have done a good work—may others join you.

Rev. Thomas J. Delaughter, Oyka, R 2; Mr. S. E. Travis, Hattiesburg; Miss Lora V. Smith, New Albany; Rev. Eugene I. Farr, Bassfield; Rev. Leon V. Young, Hazlehurst; Mrs. R. R. Henry, Sturgis; Mrs. W. B. Alexander, Boyle; Mrs. E. L. Phillips, Columbus; Rev. J. H. Kyzar, Drew; Mrs. Everette Yarborough, Louisville R2; Rev. E. T. Moberly, Laurel; Rev. B. E. Phillips, New Hebron; Miss Era Ray, Grenada; Mrs. J. N. Nesmith, Yazoo City; Rev. Cecil H. Ellard, Carrollton; Miss Geneva Quinn, Okolona; Mr. D. C. Ware, Magee; Rev. D. A. Hogan, Purvis; Mrs. E. C. Pitts, Brookhaven; Rev. J. B. Middleton, Eupora; Mr. Alfred Huntington, Lexington; Rev. P. E. Cullum, McComb; Rev. H. D. Jordon, Columbia; Mr. Henry Smallwood, Laurel; Rev. J. W. Story, Laurel; Rev. W. D. Wallace, Cleveland; Rev. E. S. Flynt, Handsboro; Mrs. J. C. Haynes, Greenwood; Mr. Eugene Robinson, Louisville; Mr. R. E. Scott, Sidon; Dr. J. D. Ray, Starkville; Rev. L. E. McGowen, Jackson.

—BR—

Deacon Columbus Roberts of Columbus, Ga., gives \$25,000 to help endow a Bible Chair in Bessie Tift College, in honor of his wife. Some years ago this same generous giver contributed \$50,000 to Mercer University.

The Second-Ponce de Leon Church in Atlanta recently moved into their new \$300,000 building. There was needed for its completion \$75,000 of which \$43,560 were subscribed at the first service. Dr. Ryland Knight is pastor.

The Leland Baptist Church will begin a revival meeting on Easter Sunday to continue through April 22. The pastor will be assisted by Dr. J. Norris Palmer, pastor of the First Baptist Church, Baton Rouge, La., as preacher, and Robert Palmer of Pineville, La., brother of Doctor Palmer, will have charge of the music.

The first meeting of Hinds-Warren Sunday School Conference was held in the auditorium of First Church, Jackson, March 24. There was a surprisingly good attendance, though a good many churches were not represented. Mr. W. L. Day, pastor's assistant at First Church, was made president, and he appointed superintendents of all departments. This is the beginning of the Five Year Program initiated by the Sunday School Board. After talks by Mrs. J. P. Harrington on the Training Course, and Miss Enid Henry on the Daily Vacation Bible School, and by the editor on Ezekiel's Vision of God, the congregation formed groups for conferences in every department of the work, to stimulate effort and plan for the future. These conferences can be made very helpful and doubtless will be. Similar conferences are being held in every district association.

THE GREATEST NEED OF OUR CHURCHES
R. Houston Smith, Pastor Collins Church

Recently I set myself once more to the very pleasant task of reading the Bible through from cover to cover. Among the myriad things that have impressed me with that reading, one is the stubbornness and the hardness of the hearts of God's own people. It is impressively striking that in spite of His manifold goodness, He has, through the voices of His messengers been forced from time to time to call His own people to repentance. That is particularly true in the messages of the ancient prophets. They had one supreme message and that was "Repent." That's the key-word of the Old Testament and certainly we don't need to travel far into the New Testament until we hear the echoes of the same call.

As I found myself musing over these sacred truths I wondered if the need for genuine repentance isn't the supreme need of our churches in this very crucial hour. We hear a great deal concerning "methods" and "organization" and even "technique." These things are good and necessary in their places, but I wondered if we church members did not need some genuine godly "sorrow for our sins" along with these other—that kind of sorrow which will compel us to "turn away" from some things and "turn back" to God and "the old paths."

It is a serious indictment to be sure, but it is nevertheless true that the average church today, if it is noted for anything is noted for its pitiable powerlessness and spiritual impotency. We hear it said all around that we are in desperate need of a great revival of spiritual religion. Certainly no one will deny that. Some leading churchmen even go so far as to say that they believe they already hear "the sound of a going in the mulberry trees." They venture to predict that the revival is already on its way. We never expect spiritual revival or quickening in an individual without repentance first. Then it seems to me there must be signs of repentance in our churches before we can very hopefully anticipate a revival. So it appears that even now as in the days of ancient Israel our supreme and urgent imperative is a general turning from sin on the part of Christian people.

There are three things that might be said just here concerning this repentance:

(1) God promises to pour out special favors and blessings upon His children when they truly repent. "Return unto me and I'll return unto you saith the Lord of Hosts." "When my people who are called by my name will . . . turn from their wicked ways then will I . . . pour out a blessing which you will not have room to receive."

Our churches must confess their sins and repent for having neglected their high and holy spiritual ministry.

(2) God punishes, even churches for their lack of repentance. "Repent and do the first works or I will come and remove your candlestick." The candlestick has already been removed from some churches.

(3) God's call to repentance comes to priest as well as people. "Let the ministers weep between the porch and the altar." Joel 2:17.

I wonder if I as a preacher have not been a little too much concerned about getting my salary on time. Maybe I've been more concerned with the record "since I came on the field" than about the spiritual needs of my people. Maybe I've been too anxious to get prominently "before the brethren" just in case I might some day want a new field of labor. Maybe I have been disappointed with my people when they failed to do what perhaps I was not willing to do myself. God sometimes asks His preachers to repent.

Yes, our churches must heed the call to repentance and it ought to begin in the pulpit and spread out into the pew.

BR

The editor while resting at home Sunday preached morning and night for the church at Clinton. One addition by letter.

"CHURCH MUSIC"
Pointed Paragraphs
I. E. Reynolds

No. 16. The Gospel Song.

This form of church music made its appearance about 1640 through the efforts of William Bradbury to arrange music to be used with public school children. It was the beginning in New York City of a Public School Music work similar to that which was being conducted by Lowell Mason in the public schools of Boston at that time. Later this form of composition was used in the Sunday schools and eventually in evangelistic work but gained favor rapidly in the great revival campaigns of Moody and Sankey, Major Whittle, P. P. Bliss, and other evangelists of that period. They popularized the gospel song form and immediately it not only became popular as an evangelistic medium of usefulness, but was also commercialized by song writers and song book publishers. As a form the words are usually subjective in character and short lived. The music lacks strength but is popular with the masses because of its rhythmical, syncopation, catchy tunes, and simple construction. To summarize, the gospel song is not a product of any religious denomination. It has never been promoted or fostered by any denomination. Some denominations have published popular song books as a defense against the unscrupulous commercial song book publishers. It has been promoted and maintained very largely by commercial song book publishers. The writers of the modern gospel songs have been and are now in the main amateurs and not musicians in the fullest sense. The agencies used for the popularizing of this form of church music have been evangelistic meetings, Sunday school conventions through their song leaders, and singing schools through their teachers. Because of the propaganda of these agencies a psychology has been developed against denominational hymnals in our churches, many pastors, musical directors, other church and denominational leadership included. The poems and tunes as well lack strength of character. Many of the poems are little more than doggerel while some of the music arrangements appeal to the physical or feet rather than to the religious emotions of the heart and soul. The general tendency of the gospel song is not the growth of higher music appreciation or ideals. There has been a decadence in the quality of church music in the churches where it has been used exclusively ever since the gospel song made its appearance. However, as a church music form it can be made useful, and helpful, but great discrimination must be exercised in its selection and the manner in which it is used. The average gospel song is a record of a personal experience, hence as previously stated it is subjective in character. The question is often asked, What is the difference between a hymn and a gospel song? There is no clean, clear-cut line that would distinguish one from the other except in extremes. In other words just in proportion as the gospel song takes on the characteristics mentioned for a standard hymn it is then that they become similar. Just as congregations grow in musical appreciation their appreciation lessens for the gospel song and lighter types of church music and there is a growth in their appreciation for the standard hymn and heavier types of church music. The term 'gospel song' does not mean at all that this form of church music has any more gospel in it than those of the standard hymn, anthem, or other forms of church music. It is simply a name given to this particular type of church music construction. There will always be a place for the gospel song form but it should be in accordance with the injunction of Paul in the use of Psalms, hymns and spiritual songs. (Ephesians 5:19 and Colossians 3:16).

BR

Enrollment at Wake Forest is just short of 1,000, with about nine-tenths of them from North Carolina.

B. B. I. PLOTS HER COURSES
Dr. J. Wash Watts, New Orleans, La.

The trustees of the Baptist Bible Institute at their recent annual meeting took important action toward strengthening the courses for a constituency varying widely in scholastic preparation and in prospective service. In keeping with approved educational methods students may now major in the subjects which are of greatest interest to them. This prevents the maintenance of separate schools and faculties for each type of training.

I. Adaptation of the Christian Training Course to Various Needs.

In the reorganization of 1931 two courses were retained, the Christian Training Course and the Theological, and with these the necessary training in music and religious education. A demand has persisted for a fuller development of training in music, religious education, and W. M. U. work, and this question has been upon us, "How far shall we go with such development?"

One answer has been found in the adaptation of the Christian Training Course to meet the needs of students not intending to be preachers or not prepared to do the full work of the Theological Course. Thus it has been agreed that: 1. The Christian Training Course shall make "the study of the English Bible fundamental, and in addition shall provide for specialization in: (1) English Bible; (2) Music; (3) Religious Education; (4) Work of Women's Missionary Union. 2. The Theological Course shall continue to make "the study of the Bible in Hebrew and Greek essential and provide for a broad course in all phases of theological education, leaving specialization for graduate studies."

Provisions for majors within the Christian Training Course means that the work upon any major will lead to degrees in Christian Training, with the major indicated in the diploma. Thus a large proportion of classes are the same in all types of training, and specialization will extend as far as the needs of Christian workers demand.

Students with limited preparation continue to be provided for in the following requirements: "Degrees are awarded only to those who have credit for at least two years of college work. Diplomas are awarded only to those who have a high school diploma. Certificates are awarded only to those who pass the course offered in English." All Institute classes are open to Christian workers who wish to fit themselves for better service, though they may not desire to apply for a certificate, or a diploma, or a degree. Continued fulfillment of the purposes of the founders of the Baptist Bible Institute is seen in these plans to "provide religious instruction suited to the needs of a constituency varied in its educational equipment."

II. Coordination of the Christian Training Course with the Theological.

The other answer to the problems of the Institute is seen in the close coordination of the two courses retained in 1931. The only outstanding difference has been in language requirements, and close coordination is to continue. The variations provided for in the Christian Training Course do not disturb the body of the work common to both. For instance, courses in Bible continue throughout each year of each course.

At the same time the standards of the Theological Course are set high. Requisites for its degrees are:

1. Bachelor of Theology
 - (1) 60 semester hours of college work
(2 Year course)
 - (2) 70 semester hours of seminary work
(2 Year course)

(Including Junior Hebrew, Junior Greek, and 4 semester hours in Practical Activities).
2. Master of Theology
 - (1) B. A. or equivalent degree
 - (2) 100 semester hours of seminary work
(3 year course)

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(Including Senior Hebrew, Senior Greek, and 4 semester hours in Practical activities).

Those who have done the actual plotting of her courses hitherto, friends, trustees, faculty, and students, have come to believe firmly that such coordinated courses mark out the best channel through which the Institute may sail into a future of increasingly great and blessed service to our Baptist work at home and abroad, and into a pivotal place in the Kingdom of our Lord and Saviour.

WHY I BOOST OUR BAPTIST PAPERS

Pastor David M. Gardner
St. Petersburg, Fla.

I have been accused of being over zealous in paying tribute to our Baptist papers. One brother preacher asserts that I give our state Baptist paper credit for the progress in our church that would have obtained ever if we had never put the paper in our budget. That is the opinion of one man. If I knew that he was correct, I would still want my people to receive and read our Baptist paper.

My heart is fixed on the wisdom of a Baptist preacher giving all the energy and influence he is capable of exerting in the interest of a wider circulation of Baptist papers.

I have just read an appeal in The Canadian Baptist in the interest of a wider circulation for that most excellent paper; a similar appeal appears in the Watchman-Examiner. There are some eighteen Baptist papers in the South that need and deserve wider circulation. If I could speak to the Baptists of Canada, and of the North and of the eighteen Southern states I would join these editors in a most earnest appeal to our people to subscribe for and read them all. Aside from my Bible I get more good, wholesome, soul-stirring information from Baptist papers than from any other source. I am for at least one Baptist paper for every Baptist home:

1. Because a Baptist paper can and does propagate truths that no other paper on earth can propagate. There are some vital, fundamental truths of Christianity for which Baptists and only Baptists stand. Baptists want to share the truth with the whole world.

2. Because a good Baptist paper stands for and sets forward every interest worthy of our support. I stand for the whole Baptist program, from my own pulpit to the ends of the earth. I do not know of a single item in it which I would be willing to eliminate. Every issue of a state Baptist paper sets forward every interest fostered by our denomination.

3. Because any religious journal can and does say things in the interest of the social and moral betterment of the country, that no secular paper would dare to print. Religious journalism is needed today as never before in preserving the ideals of Christian civilization. If the people of America ever get the truth concerning the evils of the liquor traffic, religious journals will have to give it to them. If our people are ever aroused to a sense of duty in putting down and out these modern evils, it must be brought about by and through the influence of religious journalism.

As Christians we must not permit our papers to die. Our denominational interests and institutions depend upon them; our Christian idealism depends upon them; the problem of the preservation of our Christian homes, the religious training of our children, and the ideals of our country are all vitally involved. I would appeal to pastors, preachers and Christian laymen here and everywhere to subscribe for and support our denominational papers, with prayers and personal efforts to enlist others.

At Temple Baptist Church there was an earthquake while the pastor was preaching on the subject of giving. At the close of the sermon a number came unsolicited and made substantial pledges to the support of the church. Don't invite the aid of an earthquake.

REPORT OF THE COMMITTEE ON ORDER OF BUSINESS

Southern Baptist Convention
St. Louis, Missouri, May 14-18, 1936

Convention Theme: The Uplifted Christ.
"And I, if I be lifted up from the earth, will draw all men unto myself." John 12:32.

"That in all things he might have the pre-eminence." Colossians 1:18b.

All music will be under the direction of R. Inman Johnson, Kentucky.

Thursday, May 14

Morning Session

- 9:30—Song and Prayer
9:40—Report of Committee on Order of Business: R. Kelly White, Tennessee
9:45—Address of Welcome: John B. Edwards, Missouri
9:55—Response: W. R. Rigell, Tennessee
10:05—Address of President: John R. Sampey, Kentucky
10:50—Appointment of Committees
11:00—Convention Sermon: John A. Huff, Louisiana; or Alternate, W. R. White, Oklahoma
12:00—Adjournment

Afternoon Session

- 2:00—Song and Prayer
2:15—Recognition of Visitors
2:25—Report of Hospital Commission: Louis J. Bristow, Louisiana, Secretary
3:00—Report of Social Service Commission: A. J. Barton, North Carolina, Chairman
3:30—Report of Committee on the Advisability of Establishing a Bureau of Social Research: Edwin McNeill Poteat, Jr., N. Carolina, Chairman
4:30—Adjournment

Evening Session

- 7:15—Song and Prayer
7:30—Baptist Bible Institute: W. W. Hamilton, Louisiana, President
7:40—Southwestern Baptist Theological Seminary: L. R. Scarborough, Texas, President
7:50—Southern Baptist Theological Seminary: John R. Sampey, Kentucky, President
3:00—Address: Educating the Minister for Tomorrow, J. B. Weatherspoon, Kentucky
8:30—Report of the Education Commission: Charles D. Johnson, Arkansas, Chairman
8:45—Address: Christian Education, John W. Raley, Oklahoma
9:15—Adjournment

Friday, May 15

Morning Session

- 9:00—Song and Prayer
9:10—Reading of Journal
9:20—Resolutions and Miscellaneous Business
9:40—Report of Executive Committee: Austin Crouch, Tennessee, Executive Secretary
10:40—Cooperative Program: Louie D. Newton, Georgia
11:10—Baptist Hundred Thousand Club: Frank Tripp, Missouri, General Leader
11:50—"The Word became flesh" (John 1:14a): Wallace Bassett, Texas
12:20—Adjournment

Afternoon Session

- 2:00—Song and Prayer
2:10—Election of Officers
2:40—Baptist Brotherhood of the South: J. T. Henderson, Tennessee, General Secretary
3:40—Relief and Annuity Board: T. J. Watts, Texas, Executive Secretary
4:30—Adjournment

Evening Session

- 7:15—Song and Prayer
7:30—Home Missions: J. B. Lawrence, Georgia, Executive Secretary
9:15—Adjournment

Saturday, May 16

Morning Session

- 9:00—Song and Prayer
9:10—Reading of Journal
9:20—Miscellaneous Business
9:40—Memorial of Joshua Levering: John R. Sampey, Kentucky

- 10:10—W. M. U. Work: F. B. Thorn, Texas
11:00—American Baptist Theological Seminary: E. P. Allredge, Tennessee, Acting Secretary

- 11:10—Address: Educating the Negro Baptist Preacher: Noble Y. Beall, Alabama
11:45—"Who went about doing good" (Acts 10: 39): John H. Buchanan, Virginia

12:15 Adjournment

Afternoon Session

- 2:00—Song and Prayer
2:15—Baptist Papers: John L. Whorton, Tex.
2:45—Chaplains of Army and Navy: R. W. Weaver, District of Columbia
3:00—Chinese Baptist Centennial: Wade H. Bryant, Virginia
4:30—Adjournment

Evening Session

- 7:15—Song and Prayer
7:30—Foreign Missions: Charles E. Maddry, Virginia, Executive Secretary
9:15—Adjournment

Sunday, May 17

In the Churches

- 9:30—Southwide and State Sunday School workers in the Sunday schools of St. Louis
11:00—Visiting ministers in the pulpits of St. Louis

In the Auditorium

- 2:30—Song and Prayer
3:00—"And I, if I be lifted up from the earth will draw all men unto myself." Sermon: M. E. Dodd, Louisiana
4:00—Adjournment

In the Churches

- 6:00—Southwide and State Baptist Training Union workers in the Training Unions of St. Louis

In the Auditorium

- 7:30—Song and Prayer
7:45—Home Mission Address: J. B. Lawrence, Georgia
8:25—Foreign Mission Address: Charles E. Maddry, Virginia
9:05—Adjournment

Monday, May 18

Morning Session

- 9:00—Song and Prayer
9:10—Reading of Journal
9:20—Report of Committee on Boards: W. P. Binns, Virginia, Chairman
9:50—Sunday School Board: T. L. Holcomb, Tennessee, Executive Secretary
11:20—Miscellaneous Business
11:30—Fraternal Messenger from Northern Baptist Convention: President James H. Franklin, Pennsylvania
11:50—"Therefore also God highly exalted him." (Philippians 2:9): J. Clyde Turner, N. Carolina
12:30—Final Adjournment

R. Kelly White, Tennessee, Chm.,
C. B. Arendall, Alabama
T. Baron Gibson, Georgia
R. T. Skinner, Kentucky
Augie Henry, Oklahoma
Committee

A little boy was crossing the ocean with his father, who was captain of the ship, when they ran into a storm. The waves tossed the ship about like a cork, and everybody was stricken with fear. But the boy sat still, with his eyes directed toward a certain spot; he sat there quite unperturbed as the ship was being dashed about. Some one asked him if he were not afraid, and he answered: "I have got my eye on that little window, and through that window I can see the bridge, and on that bridge is my father. My father is the captain of this ship, and he has taken it through many a storm." It may seem as though everything is tumbling round about us in the world today, but let us remember always that the Lord is on His throne.

Our more than 200 boys and girls of our Baptist Orphanage are counting on your support. Have you remembered them recently with an offering?

DAVID—THE SINNING SAINT
E. K. Cox

—o—

Most of the great men of sacred history had some one thing in which they surpassed their fellows. Abraham was great by faith; Moses by his steadfast meekness; and Job by his sublime endurance which suffered all and conquered all. David was unusual in more lines than any other man in the Bible story. He could not be mediocre and commonplace. When a boy shepherd he defended his flock more courageously than any other man about Bethlehem. The harp was found in most of the homes, but no man among them coaxed such exquisite music from its strings. The sling, the plaything of every Israelitish lad, became in his hands a conquering weapon of war.

Bacon said: "Some men are born great, some achieve greatness, and some have greatness thrust upon them." This threefold excellence belonged to David the son of Jesse. He was born great in that all the elements that make men famous were in his very nature. Few men have been so richly dowered in all that makes for pre-eminence as this son of the Judean hills.

His achievements were of the highest order, in the camp, the outlaw's cave, the palace, or the sanctuary, he was always and easily first. In the days of his early royalty, Israel showered its love and loyalty upon him. The historian's pen wrote his name among the list of the supermen.

His birthright was manifold — the soaring genius, the courage that mounted with occasion, the princely qualities of leadership, magnetism that knit his followers and friends with hooks of steel—all belonged to his wonderful personality.

There were thousands of men in Saul's army stronger of body and better armed than he, but they did not slay Goliath nor become the idol of the nation.

Men like David win regardless of equipment. A stone and a sling will do for them what a king's armor cannot do for others. When a man like David is found weapons will take care of themselves. David was always ready for the battle, if the mail of Saul would not fit, he would conquer with the shepherd's weapons.

The story of David is too long and full of achievements to be dealt with in one short article.

His quick leap into fame by one daring deed is a fireside story wherever the Bible is read. His friendship with Jonathan flowered in moral beauty against the background of hate and suspicion athwart which it blocked. Such friendships are found only among the great hearts of earth.

The cruel jealousy of Saul which drove him into outlawry shows in vivid contrast with the magnanimity which spared his foe when delivered into his hands.

His power of love and friendship was one of the qualities which made men love him and follow him to the death. His memorial song of Saul and Jonathan shows the spirit that gave him deathless fame. Its love and forgetfulness of wrongs, lend a tragic glory to the name of his bitterest enemy, and perpetuate the love that passed the love of women. Only souls of epic mold have such memory and so sorrow the passing of a foe.

The reign of David was the zenith of the glory of national Israel. Only during his rule did the Hebrew power extend over all the land that God promised to Abraham. He built the loosely knit tribes into a strong and enduring nation.

Under his leadership the worship of Jehovah came into its place in the organic life of the nation. The glory and majesty of Jehovah gripped and mastered the soul of David. There was no taint of idolatry in his career. He never bowed at any heathen altar, but gave to the God of his fathers a whole-hearted devotion unequalled by any other king of the chosen people.

He possessed wonderful poetic gifts; in a richer and more cultured age he would have

made a great place in the literature of the world for his race. All that has come to us from the pen of David are his religious songs. And in them as nowhere else is revealed the soul of the man.

Among the psalms attributed to him are some that are classics of soul experiences. The sublime simplicity of the Twenty-third Psalm, the passionate devotion and ecstatic praise of the one hundred and third and the majestic faith of the forty-sixth are examples of his genius kindled in holy encounters with the realities of spiritual life.

Penitents of all succeeding ages have found in the Fifty-first Psalm the most fitting expression of their sorrow and cry for mercy. There is not in all the words which men have left on record another such setting forth of guilt and self-accusation. David's piety was built upon the realization of his sin and his forgiveness. In this psalm the shame of his sin sears his very soul and shames him into the dust. His cry is not for deliverance from punishment, but from the sense of guilt and defilement which makes him to abhor the vileness of that which he has done. If David had no other claim to greatness this psalm would mark him as the man who had most realized and told the debasing ill-desert of sin.

David loved music and made it prominent in the worship of Jehovah. A study of the choirs of the tabernacle which he arranged show most elaborate musical programs. He was himself a musician of no mean ability. Byron says of him in his Hebrew melodies:

"The harp the monarch minstrel swept,
The king of men, the loved of heaven,
Which music hallowed while she wept,
O'er tunes her heart of hearts had given,
Redoubled be her tears, its cords are riven!
It softened men of iron mold,
It gave them virtues not their own;
No ear so dull, no soul so cold,
That felt not, fired not to the tone,
And David's lyre grew mightier than his throne.
It told the triumphs of our King,
It wafted glory to our God;
It made our gladdened valleys ring,
The cedars bow, the mountains nod;
Its sounds inspired to heaven and there abode!
Since then though heard on earth no more,
Devotion and her daughter love,
Still bid the bursting spirit soar
To sounds that seem as from above,
In dreams that days broad light cannot remove."

David was a man of mighty passions and his deepest sins were of that nature. His anger flamed forth in acts which in the light of our day seem barbarous and cruel. Sins of love and lust cursed his life and shadowed its closing days. His adultery with the wife of Uriah and the mother of her gallant soldier husband, stand out black and ugly in the career of David.

This might be said in palliation, that his virtues were far beyond his age, and his sins but the every day deeds of the monarchs round about him. To take the life which stood in their way, to possess the person of any woman who appealed to them was the almost universal custom of oriental monarchs.

God however, did not allow such mitigation of his crime, nor did David in the hour of his contrition make any such plea. His penitence was sincere and his repentance deep and pungent. Those who wonder at the approval of God upon the life of a man guilty of such crimes, must also see the abject humiliation and hear the cry for mercy to understand.

Another weakness in the life of David was his failure to check the evils which arose in his home. Like many other parents he seemed to feel his children were above the laws which regulate ordinary humanity. The curse of polygamy shadowed his home and left its blight upon his posterity. The foul sins of Ammon, his first born, and the revenge and rebellion of Absalom must have brought measureless sorrow to David.

In this wonderful life we see the law of retribution working to the uttermost. God said to him through Nathan, the hero prophet: "The sword shall never depart from thine house." How that dire sentence must have echoed in the soul of David when he learned of the shame of Ammon and his death at the hands of his brother. What an agony of remorse its memory awoke as he listened to the tragic word of the thick-boughed-oak and the heap of stones in the wood Ephraim.

All the tragedies of Shakespeare, the master dramatist, fall short of the sombre picture of the aged king staggering to that room over the gate, wailing out: "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" No painter in all time ever limned such a portrait as the inspired penman left for us of this desolate monarch crushed by the ripening of his sin.

God loved David and Israel too well to allow his sin to go unchastened. Greatness has no exemption clause in the judgments of the Almighty. Glorious experiences and memorable service will not hold back the smiting hands, even from sinning saints. Greatness makes big blunders, as well as dazzling successes. The same souls that soar to heavenly heights sometimes explore the nether depths.

There is no discounting the greatness of David, he was cast in big molds and his life was keyed to lofty pitch. Great, even in the sports of boyhood, dazzling the multitude by his youthful heroism he gleams upon the record of Israel. The days of his outlawry are resplendent with deeds of daring and all aglow with his statesmanship and chivalry. The years of sovereignty were marked by statesmanship and conquest. His zeal for Jehovah, his clear concept of holiness and deep spiritual experiences stamp him as one of the heaven-born leaders of men. His poetic genius and seraphic imagination will long abide in his wonderful psalms.

However it would seem as if God wanted to show the world in the case of David, that the loftiest sainthood does not save from temptation nor free from the laws of retribution. Intensely human, versatile in gifts, courageous and magnanimous, resplendent in imagination, rich in the depths of his spiritual life, he stands before us. He was manly in his sainthood, saintly in his virile manhood. His words of seraphic heaviness woo us, and his sons repel us. His psalms thrill us while his transgressions startle us.

To know David we must see his reckless daring, his faithful friendships, his kingly rule, his hours of devotion, his fleshly temptations, his tragic fall and the agony of his shame and contrite repentance.

Worn out by his strenuous life, tired of the burdens which his mistakes had brought David went from the shadows to the refuge of the everlasting mercy. He holds his place in the drama of God's unfolding purposes, revealing to us the heights to which a sinner may climb, and the depths to which a saint may sink. Only those may claim a like place who have triumphed with his valor, worshipped with his fervor, praised with his ecstasy, sinned with his abandon, and repented with his deep contrition.

His proudest title must ever remain that of the Sinning Saint.

BR

There seems to be great opposition in America to Hitlerism in Germany. Maybe there is in Germany too, but it does not seem to find a voice. They are having spasms in Germany, but they will probably get over it. The political doctors over there may have taken a leaf out of the book of an American quack who advertised that he was a specialty in curing fits, but he guaranteed that he would cure any disease brought to him. His method was to throw the patients into a spell of having fits and then cure the fits. The whole world is looking with interest on conditions in Germany, for there are a good many sick nations today, and they are on the border of hysterical spasms. Page Dr. Hitler.

Thursday, April 9, 1936

THE BAPTIST RECORD

9

The Baptist Record

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EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

Sunday School Convention

The fifth Sunday meeting of the Yalobusha County Baptist Convention was held with Cedar Grove Baptist church on Sunday, March 29th. It was given over to the first meeting of the Yalobusha Sunday School Convention. The moderator, G. E. Denley, was sick and unable to attend, the first miss he has had from an associational meeting since the county organization 16 years ago. T. T. Gooch, who has been clerk for all these years, was present.

L. D. Clements, associational superintendent, presided and, in the absence of the convention secretary, T. T. Gooch acted as secretary. It was a splendid meeting and well attended by some ten of the churches of the county. The ladies of the church and community served a bountiful meal at the noon hour. Pastor W. H. Lowrimore and his people were alert to the needs of the visitors.

The following program was rendered: The Lesson Taught by Rev. S. H. Sheppard; Preparing the Lesson by Kermit Cofer; Teacher Training by Rev. L. J. Crumby; Sermon by R. L. Breland; Why A County Convention by T. T. Gooch; Daily Vacation Bible School by Mrs. S. H. Sheppard; Address on Evangelism by Dr. C. E. Patch of Grenada.

Sellers Denley was elected associate secretary-treasurer. It was agreed to hold monthly officers' and teachers' meetings, and an annual county convention. The first monthly meeting will be held with the Coffeeville Baptist Church at 2:30 P. M. of Sunday, April 12th. A good program is announced.

I am informed that a radio broadcasting station is in process of erection at Grenada and will be in operation in a few weeks. Pastor Patch announces that his Sunday

morning services will be broadcast when the station is in operation. It will operate on 1210 kilocycles. Tune in.

My good brother, Allan A. Bruner, who is wintering with Rev. and Mrs. C. H. Ellard at Carrollton, writes: "Pastor Ellard has succeeded in securing 60% of the families in both Carrollton and North Carrollton churches as subscribers of the Baptist Record. . . . Pastor and wife seem to be getting a good hold on the work here." Glad to know that brother Bruner is recovering from a recent conflict with influenza.

Associational moderator, G. E. Denley, has been having trouble with something like influenza for some days. No man in the Yalobusha Association would be more missed than brother Denley should he be removed. Join us in prayer for his full recovery.

A very sad and tragic accident occurred in the Scuna Valley community, Yalobusha County, March 28th. The nine-year-old son, Darel, of Mr. and Mrs. Genie Brewer was accidentally shot by a target rifle. Darel and an older brother and a playmate, eight, were near the brewer home fishing. They had a little rifle with them. While pranking with the rifle it accidentally fired. The bullet passed into the lungs and the little boy died in a few minutes. Deep sympathy is expressed for both families. A friendly word will not be amiss: target rifles and other kinds of firearms are not made for playthings, and small children should never be allowed to have them.

Pastor C. E. Patch of First Baptist Church, Grenada, will do the preaching in the meeting there beginning next week, which will continue for ten days or more. Brother Patch has not been on the field very long but he is starting in for a number of improvements on the church building. His people seem to appreciate him as pastor and citizen.

DIED—Rufus S. Baysinger died from pneumonia at his home near Pittsboro on April 1st. He leaves a wife and five small children to mourn his premature going. His body was buried in the Broom Cemetery, the writer officiating. His wife was formerly Miss Cora Langham. Twelve years ago the writer baptized the wife, eleven years ago he married her to Mr. Baysinger and now he buries the husband. He was not a member of a church. He leaves a father and brothers and sisters who live at Tuscaloosa, Ala. Much sympathy is felt for the wife and children.

—BR—

THE SIN OF INGRATITUDE

—O—

The sin of ingratitude is the greatest hindrance of the church. Carelessness are the outgrowth of it.

Once upon a time, the Lord Jesus met ten men that were lepers: they cried unto Him for mercy and He healed them all. One of the ten—through gratitude—turned back, came and fell down and worshiped Him. The Lord asked him: "Were

there not ten cleansed? but where are the nine?"

I do not know how it is in town and city churches, but in our village and country churches, where we only have preaching services one Sunday in a month, the average attendance of the membership is less than one-third; often less than one-fourth. Many excuses are offered; some good ones: lack of suitable clothing, lack of good conveyance, sickness in the home, cold weather—or hot weather as the case may be—muddy roads, etc.

But I notice, these same people have good enough clothing to go to town on Saturday. Those who do not have cars either go horseback, in a wagon or catch a ride in their neighbor's car.

The weather is not too cold nor too hot, nor the roads too muddy to go to town; and if some member of the family is sick they leave them in the care of some one long enough to go to town. Why the difference? Well, going to town is a necessity, but going to church—Well, that can be left off; but, why the difference?

The question is answered in the heading of this article, "The Sin of Ingratitude."

The Lord Jesus has healed them of the leprosy of sin; He has justified them by faith; He has redeemed them by His precious blood; He has given to them eternal life; He has begotten them and brought them to the birth of the children of God; He has made them heirs of God and joint heirs with Himself; He has given them the Holy Spirit to dwell in their bodies—their bodies are the temple of the Holy Ghost. He has gone to prepare a place for them to spend eternity with Him, and has promised to come back to the earth to receive them to Himself that where He is there shall they be also.

What more could He do? Well, He will do, and does do, infinitely more than that. "But where are the nine?" They are either joy riding, attending the movies, visiting their neighbors or sitting at home in leisure, with the benches empty at the church.

Why is it true? It is the sin of ingratitude, gross carelessness, indifference, laziness, good-for-nothingness, base ingratitude; like the nine cleansed lepers they do not go to worship God, who has done so much for them.

What are we going to do about it?

Nothing, there is nothing we can do about it; except to learn the lesson that we must carry the load that ten men are supposed to carry. That's all we can do about it, but when we have done that, we haven't started to begin to repay our Lord for all He means to us. Praise His holy name!

J. E. Heath
Duck Hill, Miss.

S. S. ATTENDANCE APRIL 5TH

—O—	Jackson, First Church	784
Jackson, Calvary Church	773	
Jackson, Grif. Mem. Church	597	
Jackson, Davis Mem. Church	283	
Jackson, Parkway Church	206	
Jackson, Northside Church	96	
Brookhaven, First Church	461	
Laurel, First Church	464	
Laurel, West Laurel Church	392	
Laurel, 2nd Ave. Church	227	
Laurel, Wausau Chuch	46	

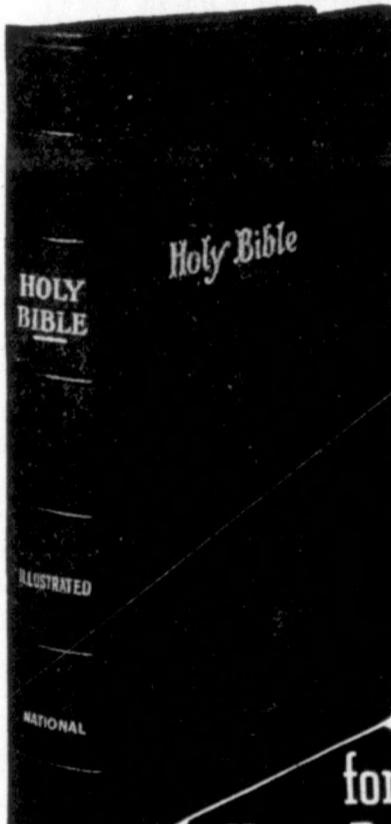
—BR—

B. T. U. ATTENDANCE APRIL 5

—O—	Jackson, Calvary Church	149
Jackson, Grif. Mem. Church	213	
Jackson, Parkway Church	75	
Jackson, Northside Church	62	
Laurel, First Church	144	
Laurel, West Laurel Church	143	
Brookhaven, First Church	173	
Deemer Baptist Church	66	

—BR—

Reports from Tupelo bring most distressing accounts of death and suffering in that beautiful little city. One hundred and thirty-three are reported dead and many more injured and homeless. This is probably the greatest calamity that ever befell any place in Mississippi. Gainesville, Ga., where our brother R. Q. Leavell is pastor, suffered almost as severely. This is a time for sharing one another's woes.



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Thursday, April 9, 1936

Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

Lesson for April 12 CROWNING HIM WITH PERFECTION

Longer Lesson, Lk. 24; Printed Text, Lk. 24:1-12.

The Gospel of Luke is his story of the perfect man, God's perfect man. Luke wrote this story of the perfect man for Greek readers, members of the race whose ideal was just the perfect man. In Luke's story we may watch the perfect baby grown into the perfect lad, the perfect lad grown into the perfect man, passing through the discipline of experience, learning obedience through the things which He suffered, until at last, long last, His crown of suffering worn, His cross of vicarious expiation borne, His cup of anguish drunk to the dregs, He committed His spirit into the hands of His Father and rested from His redemptive work. The chapter which forms our lesson text today contains the story of His earthly activities after His life of suffering was ended. Read, nay, study, the whole of chapter twenty-four.

I. Perfection of Lordship Over Death.

"But" is the most significant word in the chapter. It stands first there, and changes the whole current of the thought of the story as it ran in chapter 23. The power of death got hold of our Lord, because He submitted to it, bowed to it, surrendered to it. It may be said that, being man, having taken upon Him human nature, it was necessary that He should die. But this ought, I think, to be said in full view of the fact that He was not forced anywhere along the path of perfect obedience to the demands of His course of a willing worker in the field of His and His Father's choice.

Remember that the treachery of Judas was part of the occasion but not the cause of His death. Remember that the same thing is true of Pilate, the Jewish rulers, the Roman soldiers. We speak of the cross as the instrument of His death, but we should remember that this was not true without qualification. Of course Judas gets not the slightest mitigation of guilt, neither does any other of those responsible for the arrest, trial, and crucifixion. The essence of all sin is in the evil will. These men all meant, all intended, purposed, to do Him to death, and were, therefore, guilty every one.

But they did not, nay, they could not, take His life from Him. He said, "No man taketh it from me." (John 10:18) He said He was laying His life down of Himself. He surrendered Himself to death for men, He took the cup with His own hand and drank it willingly, down to the dregs. He gave death all the advantage over Him, and having all this,

"Death could not keep his prey—

Jesus, my Savior."

The power of death got hold of Him; yes, but here is something else of far greater importance for His brethren. The power of God got hold of Him also. The power which wrought in Him is thus described by Paul, "The Spirit of Him who raised up Jesus from the dead" (Rom. 8:11). And the promise is that this same power shall also make alive the mortal bodies of those who trust in Him and home His Spirit in their hearts.

It was through all His suffering that He became our perfect Savior, and death was part of this suffering. Through death as the last and climax, He was perfected, and having become so, He triumphed over it in His resurrection. So has a man been crowned Lord of Death.

II. Perfection of Lordship Over Loyal Hearts.

Read again the whole chapter to see how now He melts the chill of discouragement in the hearts of His followers in the fervid glow of His own warm, loving, loyal heart, and wins them again to a devotion to Him above that they had ever known before.

The faithful women who were first at His tomb on the morning of the resurrection were loyal to Him, yes, but their loyalty was loyalty to the memory of one they had loved, and it needed the food which the fact of His resurrection fed it to nourish it into the loyalty to a living Lord which should hold them true to Him in all the coming years.

And the men no less than the women needed the same experience. They had never understood the meaning of His suffering or the prophecy of His resurrection. They had misinterpreted their Bibles all their lives, and it was necessary for someone now to teach them the real meaning of the prophecies whose meaning they had all along misunderstood. So with the two who walked to Emmaus, with Peter, wherever the meeting between him and his Lord took place, with the disciples together of the evening of the resurrection day, and through all the forty days till His ascension, He was grounding their loyalty to Him on an unshakable basis of fact. Upon this essential basis of unshakable fact, the fact of His triumph over death, He founded His commands that they go forth to the conquest of a world. Thenceforth their loyalty never wavered. They abode in Jerusalem as he bade them abide till He should send the promise of the Father upon them, and when the promised endowment came, they went forth, subject always to His correction, heedful always of His command, to the world task to which He set their hands.

III. Perfection of Lordship Over Laws of Nature.

Read once more the whole chapter to see how this perfection is demonstrated. It is natural for things which live to die. All living things die. That is a law of nature fixed by nature's God, applying to all living things except man. It was not God's original plan that man should die. Man should pass through the process of resurrection. Multitudes of Christian peo-

ple shall never die. Paul over and over insists upon that. When the Lord returns, His own shall be raised onto the plan of higher living, be invested with the body of glory, be freed from the weaknesses of the flesh without undergoing death.

But practically now death is the common lot. It came into the world in the wake of the first sin and as a consequence of that sin. Its pains got hold upon man, and through fear it has held man in thrall all the years. We speak of paying our debt to nature, and the meaning is that we must all die. And this death means everywhere else in nature, estoppel against all progress, frustration of all hope, end of all endeavor. In McGuffey's Fifth Reader, there was a prose reading written under the title of, "The End of All Perfection." One of the illustrations was that of someone who was perfect in bodily form and feature and in symmetry of character. But Death came and laid his skeleton clutch upon the body and life, and that, the author said, was an end of all perfection.

Our Lord got the mastery of this power of death. It was through death He rose to His perfection. Death is without Him the relentless enemy of man, and our Lord went forth to grapple with that enemy. He bowed to the enemy, gave the enemy all advantage, as we country boys used to say, when handicapping ourselves in a wrestling match, He gave Death all under-hold. Then He vanquished Death, slew Death, destroyed Death. In gaining perfection of Lordship over Death, He

gained Lordship over all enemies of man.

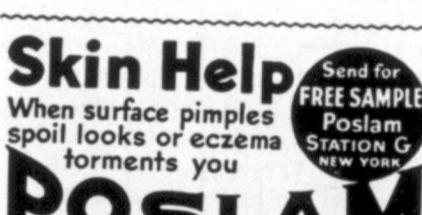
The other illustration afforded by this chapter simply add the weight of their testimony to this. He came and went with no regard to space. He came into rooms whose doors were locked and windows barred. He appeared and disappeared at will anywhere. He was no longer confined to a body of flesh, and so subject to the laws of gravitation. He so lived after the resurrection, and so lives evermore that He can be and will, wherever He is needed. Do you need light on the problems which concern you in your relationship with Him? He is there when you think of Him, and speak of Him. It was so by the Emmaus road. The two talked of Him, and He was there. What though they did not know He was there? He was there all the time. Do you need Him? Do you talk of Him? Do you wish He were with you. He is, then.

The perfection of His Lordship over nature is seen in the declaration that He holds the majestic world together. All things hold together in Him. He exercises all authority in heaven and on earth. Hence, He is within His right when He commands His followers to their tasks for Him.

(Continued on page 15)

How To Quickly Check A Cold

Skin Help
When surface pimples
spoil looks or eczema
torments you
POSLAM
WORKS FAST



After every undue exposure, and the moment you feel a cold coming on, take STANBACK. This "Balanced Prescription" nips colds before they get a start. If a cold already has you in its grip, STANBACK will quickly ease the pain and discomfort and hasten permanent relief. STANBACK also reduces fever, and one STANBACK powder dissolved in a little water quickly eases simple sore throat. At all drug stores. Trial size 10c. Economy size 25c.

Pleasing Atmosphere
at HOTEL MELBOURNE

There's a warm friendly atmosphere that makes you feel at home the minute you enter its doors. Hotel Melbourne is close to all points of interest in St. Louis. Wonderful food at moderate prices.

LINDELL BLVD.
AT GRAND AVE.

ST. LOUIS

400 ROOMS
from \$2.50
WITH BATH

O. P. GREATHOUSE,
Manager

Thursday, April 9, 1936

THE BAPTIST RECORD

11

THE GREATEST NEED OF OUR CHURCHES
Jay T. Johnson

—o—

The greatest need of our churches is for leadership, both in pulpit and in pew.

The course of the nation, state and city is charted by its leadership, not by its citizenship at large. A skillful minority directs the path along which our eager majority unthinkingly continues to travel.

Our churches need more pastors with inspirational qualities and humble-service desires.

Our churches need more laymen whose examples will be outstanding in a world overcrowded by selfishness and greed.

The remarkable ease with which men possessed of leadership qualities can sway and control masses of people today should not only encourage but dictate to our members, both clergy and laity, cultivation of these traits in themselves.

In the spiritual realm, few people seek individual courses. Most men and women are anxious to find and follow religious leaders in whom they can trust and believe.

Our ministers must make themselves personally magnetic by striving with more than the ordinary supply of energy to become the helpful servant of all their townsmen. They must make their sermons more generally appealing and attractive by learning to supply their listeners with spiritual food for consumption and digestion seven days of the week.

Since evil can more often be "overcome with good" than with fire and brimstone utterances, the day to day life of a Christian must be so rationally pictured and explained by the ministers that in filling this life with goodness, evil will be crowded out of the picture.

All but submerged in a sea of selfishness today, laymen enough to form a stalwart band of leaders of the flock must be developed and encouraged. Given the shining example of a few men not overcome with individual greed, but willing to subordinate selfish interests, our whole church membership will be elevated and inspired.

Leadership willing to place its personal desires and ambitions second to the all-round well being of the church and to the body of mankind to which it ministers, is the greatest need of our church.

The sacrificial, considerate and intelligent leadership our churches should have, could in turn attract sufficient money and men to adequately minister to the needs of all God's children.

—BR—

LAWSON H. COOKE
J. T. Henderson, Gen. Sec.
Knoxville, Tennessee

—o—

In a special meeting of the Executive Committee of the Baptist Brotherhood on March 6, 1936, at which Lawson H. Cooke of Richmond, Virginia, was present by invitation, he was unanimously and heartily elected Associate Secretary. He has accepted and hopes to enter upon his duties about the middle of April. He will have his headquarters in Memphis, Tennessee,

spend much of his time on the field.

He has had large experience in the banking business and in the position of Secretary of the Virginia Chamber of Commerce; these positions gave him varied contacts with business and professional men. He is a deacon, a zealous Christian, and has been remarkably successful in the organization and enlistment of men, especially in his own church and those of his association.

Mr. L. Howard Jenkins, a prosperous business man of Richmond and President of the Foreign Mission Board, speaks of him as follows: "I shall be very much disappointed if Lawson Cooke fails to meet your expectations. He is a most attractive speaker."

Dr. Solon B. Cousins, for many years pastor of the Second Baptist Church of Richmond, volunteers to write: "Lawson H. Cook has had enough experience in business to give him the point of view of a layman and he has a fine way of interpreting the Christian obligation in speaking to men; in fact, he has the sort of message that is appealing."

Dr. George T. Waite, Executive Secretary of the Virginia Board of Missions and Education, says: "I wish to congratulate you and your committee on securing brother Cooke as your associate. I am sure he will prove himself worthy of your confidence."

Dr. C. Sylvester Green, pastor of the Grove Avenue Baptist Church of Richmond, writes: "My heartiest congratulations to you in being able to secure a man so ably fitted for this particular type of work."

Dr. Chas. W. Daniel, El Dorado, Arkansas, sends hearty congratulations and follows with the remark: "Brother Cooke is qualified in an exceptional way for this position. He knows a Baptist church from janitor to preacher and will be appreciated by the brotherhood generally."

The Baptist Ministers' Conference of Richmond took formal action, endorsing brother Cooke in the strongest way. Among other things this conference said: "Brother Cooke is exceptionally well fitted for this responsible position of service. We commend him with heartiness and confidence to the pastors."

—BR—

HISTORICALLY SPEAKING

—o—

The annual "Garden Pilgrimage" to Natchez is coming to be one of the most striking developments in the State of this generation. This week is "Pilgrimage Week" and hundreds of interested tourists are converging on that quaint city from every section of the country, streams of them passing through Vicksburg to get a look-in on the National Military Park and Cemetery and other historic places here.

This is said to call the attention of our Baptist people in Mississippi to the importance of having the sacred places and hallowed spots in and around Natchez properly identified and honored with fitting memorials, so that they might be noted by persons interested in the beginnings and development of forces and institutions that make

for righteousness, as well as those of a social and political nature. It is our purpose, this our Convention's Centennial year, to so mark these places and objects with memorial tablets, slabs and boulders. Methodists and others have already done so.

Provision has already been made for a slab over Elder Ashley Vaughn's grave, in the Natchez Cemetery, who was the promoter in the re-organization of the Baptist State Convention in 1836, the first and only president and leading spirit as long as he lived. This came from brother M. E. Leake, member and deacon of the Calvary Baptist Church of Tupelo, Miss., costing \$100.00 and more. We plan to place a memorial tablet on the old brick church house of Clear Creek church, located in the town of Washington, which will cost about \$25.00. Also we purpose to erect a boulder with a fence around it on the site of the Old Salem Baptist Church, twenty miles northeast of Natchez, the first Baptist church on Mississippi soil, and antedating all other churches in the State, except the Roman Catholic. This boulder and fence will cost approximately \$100.00. We ought, also, to repair the fence around the grave of Elder Ashley Vaughn, which will cost around \$25.

Now, if there is a Baptist, man or woman, in the State who will take one of these worthy projects; or any church or other organization or group, let them communicate with me, and steps will be taken to carry out the wishes of such person or persons.

With every desire that our "Baptist Pilgrimage" to Natchez next November shall be both pleasurable and profitable to the great hosts who are expected to go, I am

Cordially,

J. L. Boyd,
Chm. of Committee
Vicksburg, Miss.

—BR—

"Dad, what is bankruptcy?"

"Bankruptcy, my boy, is when a man puts his money in his trousers pocket and lets his creditors take his coat." —Ex.

Sothe TIRED EYES

Wash out irritating particles; relieve and refresh your eyes with

DICKEY'S Old Reliable EYE WASH

Used for 60 years. Genuine in red box. 25c and 50c sizes. Ask your druggist for new large size with dropper. Dickey Drug Co., Bristol, Va.



FROM PICAYUNE FIRST CHURCH

—o—

BE IT KNOWN, that Miss Louise Leavell served this church in the capacity of Educational Director and Financial Secretary for a period of six months dating from October 1, 1935 to March 31, 1936.

Her work in that dual capacity was highly satisfactory from every standpoint, and it gives us pleasure to state that during the few months that she was with us that she endeared herself within the hearts of all our people.

Her fine qualities and outstanding Christian virtues were an inspiration to all those with whom she came in contact.

Miss Leavell leaves the service of this church to heed the call to assume greater responsibilities in another field, and she goes from us with the best wishes of all who know her. It is our hope and prayer that God will continue to use her to bring blessings and inspiration to others as she has brought to those of us here.

It is ordered that a copy of this instrument be submitted to the Picayune Item, Picayune, Miss., the Baptist Record, Jackson, Miss., and the Religious Herald of Richmond, Va., for publication, and that a copy be entered in the minutes of this church and a copy forwarded to Miss Leavell.

Witness our hands this first day of April 1936.

R. K. Corder,
Pastor.
W. M. Miller,
Church Clerk.
B. Whitfield,
Chm. Brd. of Deacons.
J. B. Calvin,
Secty. Brd. of Deacons.

—BR—

It is said that Gandhi's son has become a Christian and for this his father has ostracized him.



Morning Joy
pure COFFEE

VACUUM PACKED
IN USEFUL GLASS JARS
SAVE THE COUPONS

Morning Joy
COFFEE

GIVE WHILE YOU LIVE THAT "THEY" MAY LIVE

Set Aside One Sunday

Give at least once a year one "Fellowship Offering" at the Celebration of the Lord's Supper for the support of needy, retired ministers and widows.

Take it upon yourself to see that this worth while deed is accomplished. Send this annual collection through your State Board marked, "Fellowship Offering" for The Relief and Annuity Board of the Southern Baptist Convention and thus plan for the better care of those who gave their all for Christ and His cause.

THOMAS J. WATTS, Executive Secretary
THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION
2002 Tower Petroleum Building
DALLAS, TEXAS

Thursday, April 9, 1936

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Our gifts to our causes look a good deal better than usual, don't they? We sent \$16.75 to Dr. Hamilton for the B. B. I. scholarship, and \$17.80 to brother Mize for our orphans. I feel very much pleased. The improvement is largely due to a special gift, and we are certainly happy over it.

I said when we first began to talk of the B. B. I. scholarship for Miss Parnell that we would have to get \$10.00 a month for the scholarship, if we got up \$80.00 by September. We gave to it in January \$7.80, in February, \$7.03, and in March \$16.75. That makes an average of \$10.55 for each of these three past months. That is fine, but I hope we will try to keep up our regular gifts, for we must not depend on the good extra gifts, which are rare. We are grateful for large and small ones.

Most of our grandchildren have been having flu lately, in their homes in Florida, Brookhaven, and Memphis. I suspect you, all of you, nearly, know what flu means, don't you? But we are thankful that it is going off now in Mississippi and has not been as bad as in some states. When you get well enough you must write to me and tell us how you got along with it and how glad you are you are over it. Not many letters this week, and I'm giving the credit, or discredit, of that to this same unpleasant visitor, Old Man Influenza.

Here is a letter from a new member, Annie Louise of Starkville. She asks that her birthday offering be divided between the orphans and the B. B. I. scholarship. That makes me ask how many of you would like to do that. If you will say that when you send your birthday gift, I will be sure to give one-half of it to each of our two causes. We could not have a better thing to give to than this training in the Baptist Bible Institute that our money will get for Miss Parnell. It will help her to be an active and useful missionary.

Then we have such a grateful letter from brother Mize, telling us how much the folks at the Orphanage appreciate our monthly help. And he is asking us to send him all the coupons we can get from Octagon Soaps, Borden's Condensed Milk, Luzianne Coffee and Tea, and Knox Gelatine. What they received last year from these coupons was \$500.00, and it would have been much more if all the Baptists had sent the coupons to help our Orphanage. I know many of you are already doing this, and hope others will.

The last letter is one from our kind friend, Dr. Hamilton. You will be interested in what he says about a great Missionary Day at the B. B. I. Dr. Maddry, as perhaps you know, is the Secretary of our Foreign Missionary work.

But I must stop, with love to you all, from

Mrs. Lipsey

—

EZRA

Ezra, the fifteenth book, was written by Ezra, a priest and a scribe, a descendant of Aaron; he knew the laws of Moses, and was well prepared to teach the people.

The first chapter tells of the decree of Cyrus, king of Persia, for the return of the Israelites or Jews from captivity, that they might return and rebuild the temple at Jerusalem.

The second chapter gives a list of those who returned the first time. They were led by Zerubabel, a descendant of the house of David. He laid the foundation of the new temple, and it was not finished until about twenty years after, as

they were hindered from time to time by the enemy and the indifferent spirit of some of the Israelites.

King Cyrus commanded the people to give them gold and silver and other material and stock, such as would be needed for the journey and the rebuilding of the temple.

Ezra seems to have been of this first company, but returned to Babylon to obtain more help from the king and a great company returned to Jerusalem with him.

He had learned the holy truth of the Lord as was given to Moses and his great desire was that the people would get back to the service and worship of the Lord. He was anxious to teach them, which he did; he was to those returning from captivity as was Moses to those who came out of Egypt, teaching them God's laws and admonishing them to walk in His way, and follow after no other god or nation.

In the eighth chapter is an account of his trip to Jerusalem, he settled all the work of the temple.

The ninth and tenth chapters tell of their marrying into other nations, but with God's help this was corrected.

This is an account of only the tribes of Judah and Benjamin as the other ten tribes never returned and so are called the ten lost tribes.

How many years were they in captivity? At what river did Ezra camp in making preparations for the journey?

How many days was he there? In what chapter is Cyrus' prayer?

Best verse: "Ezra had prepared his heart to seek the Lord, and to do it, and to teach in Israel statutes and judgments," Ezra 7:10.

Mrs. Beulah Mayo

—

Starkville, Miss.,
March 29, 1936

Dear Mrs. Lipsey:

I have been planning for a long time to write you. Last Saturday was my birthday, I was eight years old. I got a new dress and three pairs of socks. Just what I wanted. I am sending 10c for the birthday offering and you may divide it with the orphans and B. B. I. girl.

My school will be out in ten more days. I will be glad.

I will try to write you again when school is out.

I don't know any more to write this time.

Lots of love,

Annie Louise Duke

P. S.—I forgot to tell you that Daddy gave me a little lamb for my birthday.

Well, you did have a nice birthday, Annie Louise, with such nice presents. Thank you for the birthday offering, and it has gone just like you said. Write again soon.

—

Dear Mrs. Lipsey:

Thank you so much for your fine contribution of \$17.80 from the Children's Circle of the Baptist Record. A receipt as our acknowledgment of this gift is enclosed.

You will never know just how much we appreciate your abiding interest and cooperation in behalf of the boys and girls in our Home. God will surely bless you and the children of your circle for this fine service. Please give expression of our gratitude to those who are cooperating with you so splendidly.

I hope you will keep the matter of our coupon drive before the children, and urge them to send us their coupons. They will mean much to us in helping us to care for our many boys and girls, and we shall look forward to your usual, splendid cooperation in this matter.

May our Heavenly Father continue to bless you and your co-

workers in your great work.

Come to see us. We are looking forward to a visit from you.

With much love, and again thanking you, I am

Sincerely yours,
W. G. Mize, Supt.

—

My dear Mrs. Lipsey:

Your check for \$16.75 toward the scholarship fund for your B. B. I. girl received and I join Miss Parnell in gratitude for the help which the Children's Circle is giving.

We had last month what I believe to be the most spiritual and powerful Missionary Day in a long time. Dr. Maddry was the speaker. There were many volunteers for the mission field. Dr. Maddry says that the Institute is furnishing to the Foreign Mission Board some of its very best missionaries.

With all good wishes, I am

Yours sincerely,
W. W. Hamilton, President.

—

"THINKING STRAIGHT ABOUT

THE BIBLE"

J. B. Tidwell, \$1.25

—

Here is the most remarkable book, dealing with the Bible, which has been written by any Baptist author in the last hundred years. In 152 pages, every line of which is written in crystalline English, Dr. J. B. Tidwell, for twenty-five or more years teacher of the Bible in Baylor University, Waco, Texas, has for once given the Bible a chance to speak for itself! And what a message it brings!

In the introductory chapter, for example, the author points out the "indirect claims" which the Bible makes as to its own divine origin and nature. Then in chapters two and three, he presents a striking summary of "the direct claims" which the Holy Scriptures make for themselves, book by book, from Genesis to Revelation. And this direct testimony is so overwhelming as to leave no possible escape for any one. In fact, one must reject the writers of every book in the Bible not only as incompetent and untrustworthy, but as designing and misleading propagandists who have conspired with all the other writers, separated from one another by centuries and by continents and by languages and by races, to deceive all mankind—one must believe all this, or else simply take at full value the inescapable testimony of every writer of every book in the Bible that the Holy Scriptures are the words and message of God Himself.

There is just one regret about this little book — that it did not close with chapter four, in which

the author sums up his findings in a brilliant chapter on the justification of the Bible's claims. To this, however, he has added chapter five on the great truths of the Bible and chapter six on the study of the Bi-

But a most remarkable book is this! And the most remarkable thing about it is that after one hundred years of learned disquisitions and dissertations on the nature, origin, inspiration, and meaning of the Bible, Doctor Tidwell has had the good sense and the good grace to let the Book of God speak to him and through him to speak to all his readers, and to tell them in its own marvelous language what manner of book this is! I could wish for this little book a million readers!

—E. P. Alldredge, Secretary,
Statistical Department,
Baptist Sunday School Board,
Nashville, Tennessee.

—BR—
As this is written the women from over the state are coming into Jackson for the W. M. U. State Convention. The weather has cleared up and the prospects are good for a great convention. It will be reported next week by brother W. E. Lee.

—BR—
PASTORAL CHANGES: L. A. Rawls begins his pastorate at Lowrey Memorial Church, Jacksonville; J. S. Day goes from Key West to Oniedo, Fla.; C. R. Crider succeeds W. H. Edwards at Ft. Myers, Fla.; A. M. Yarborough begins his pastorate at Callahan, Fla.; C. A. Maddry goes from Spindale, N. C. to Avondale Church, Fla.

Certain Pains Relieved

By the Use of Cardui

Cardui, for women, is composed of the extracts of some of Nature's most useful plants. Medical authorities acknowledge their great value in the treatment of conditions which Cardui is intended to benefit. Where there has been functional monthly pain, from the early 'teens, through the years of mature womanhood and into the late forties, Cardui has helped to make women more comfortable. Because Cardui helps to strengthen the entire system, there is less tendency to severe recurring attacks. Women who need Cardui should get a bottle at the drug store and take it as directed. Thousands of women testify Cardui benefited them. If it does not benefit you, consult a physician.

Resinol Quiets the
maddening itch,
soothes irritated
Effective in for skin. Aids healing
stubborn cases.
yet mild enough
for tenderest skin **Itching**

Wintersmith's Tonic

FOR
MALARIA
AND
A Good General Tonic

The Draughon School of Commerce

JACKSON, MISS.

Established in 1905

Modern Equipment

Free Placement Bureau
Mississippi's Oldest, Most Modern and Largest

Private Commercial School

Baptist Building

College Accredited Teachers
Free Placement Bureau
Mississippi's Oldest, Most Modern and Largest
Private Commercial School
A. S. McLendon, President

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary
OXFORD, MISS. :: JACKSON, MISS.

Dear Junior Leader:

In our District Training Union Conventions in June we will have the Junior Memory Work contest as in former years except we will use only the verses found in the Quarterlies for January through June of 1936. Exact quotations will be required, as given in the Quarterlies. The Junior should know both the reference and the verse as the leader will sometime give the reference, the Junior will quote the verse. Again the leader will give either all or a part of the verse and the Junior will finish the verse and give the reference. In case the Junior misses the first he will be given a second chance.

Each Junior B. Y. P. U. is entitled to enter a boy and a girl. Not two boys or two girls but one of each. A suitable award will be given the winner in each district.

I sincerely trust that you will have your union represented in this contest, thus giving your Juniors this additional training. It will encourage memory work which is so valuable to the boys and girls.

We will send to you a little later a program which will give you details as to time and place. You will want to begin now though to drill your members and pick the ones who will represent the union in the contest.

May I suggest that you keep your Quarterlies for the last two quarters of this year, for we will no doubt use the verses in these as well as the two quarters in 1937 in our contest in 1937.

Sincerely yours,
Auber J. Wilds

—o—
The Senior B. Y. P. U. Speaking Contest

To the Senior B. Y. P. U.'s:

We continue as a feature of our District Training Union Convention the Senior B. Y. P. U. Speaking Contest. We list below the plans, etc. We urge every Senior B. Y. P. U. in the state to enter a speaker, either young man or young woman. These talks in 1934 proved to be great in their influence for temperance, and because temperance is vital to the progress of Christianity we use the same subject as then. Let every one who enters the contest know that he is rendering a great service to his God and his country as he helps to create, through his talk, public sentiment against alcohol as a beverage.

Read the rules carefully.

1. Every Senior B. Y. P. U. may enter one contestant between the ages of seventeen and twenty-five (17-25), inclusive.

2. No speaker will be allowed more than five minutes.

3. The general subject will be "Alcohol Education."

4. Your subject may be of your own choosing, covering any phase

of Alcohol Education, and you may secure material and help from any course you like. We list here nine subjects as suggestive upon which you can secure special helps by writing to Mrs. W. Q. Sharp, 1110 Poplar Blvd., Jackson, Miss. For 20c she will send you a book that covers, in detail, the subject, or for 5c, for postage, she will send you leaflets on any one of these nine listed subjects. Be sure to give your subject when making request for helpful material.

- a. Alcohol the enemy of the best in man.
- b. Beverage alcohol and its effect upon the nervous system.
- c. How alcohol injures the human organism.
- d. Alcohol the narcotic forming drug.
- e. Total abstinence a good character trait.
- f. Beer or brains—Which?
- g. No A. B. C. for me (A-cohol, B-eer, C-ocktail).
- h. Total abstinence a business asset.
- i. Drinking: an asset or liability?

5. Judges will be appointed in each district who will judge the contestants on three points:

- a. Content,
- b. Composition,
- c. Delivery.

The judges' decision will be final. Suitable award will be given the winner in each district.

WE URGE AGAIN THAT EACH UNION ENTER A CONTESTANT.

—o—

COMMITTEE CORNER
For Sunday, April 19

PROGRAM COMMITTEE—Seniors—use the suggestion in the Quarterly of drawing a tree trunk on the blackboard, adding the branches as the parts are given.

Intermediate—How would you like to make the program in the form of a playlet. Either let the setting be an older friend and a younger one reading the Bible together as the parts are given, or else let two young people be talking. One is resenting the advice and supervision of older people. The other testifies as to how much older friends have meant to him, then calls his friend's attention to examples in God's word where older friends meant much in the lives of younger associates.

MEMBERSHIP COMMITTEE—I saw such an attractive poster some time ago which is appropriate for this season of the year. From a dark cloud big, fat rain drops were falling, each one representing a person, with head, arms and legs drawn on the rain drops. Underneath were the words "Drop into B. Y. P. U. tonight and Enjoy Our Program—6:30."

SOCIAL COMMITTEE—Last April one Intermediate Union fix-

ed a guest book in the shape of a collegiate slicker. It looked even more collegiate when it was covered with the names and addresses of those who visited the union during the month. Acknowledging visitors is a fine thing. At the first of last month I appreciated so much a card from an Intermediate Union in the First Church, Jackson, which I had visited not long before. Sending such cards to all visitors is a regular work of the Social Committee in this union.

MISSIONARY COMMITTEE—See the April B. T. U. Magazine for special emphasis on tithing.

INSTRUCTION COMMITTEE—Juniors, after questions are asked on the week's readings have each one mention some blessing for which they are particularly thankful. Then all together repeat James 1:17.

Intermediates and Seniors. See the suggestions in the quarterlies.

—BR—

DELIGHTS OF EASTER DAY

—o—

To little girls and little boys,
The dawn of Easter Day
Brings candy bunnies, colored eggs,
A chance to chase and play.

To tender maidens in their teens,
The sacred season merely means
Parisian gowns, a grand parade,
The trappings of the Easter trade.

To gallant youths in gay attire,
The beaux of all the belles,
There comes the thrill of Cupid's fire,
Love tales the lilies tell.

Proud matrons in their rich array,
Resolved their splendors to display,
Sweep down the aisles in solemn state,
With music grand to match their gait.

Majestic men of rare renown
Their Easter zeal attest
With pageantry of motorcades,
Top hats and all the rest.

To hoary age in easy chairs,
The winsomeness of Easter wares
Brings back the lure of youth and love,
The siren spell of gown and glove.

Amid the music's proud appeal,
The breath of blossoms everywhere,
How few, alas, the hearts that feel
The pulse of worship and of prayer.

How few, alas, remember still
The rugged cross upon the hill,

HOSIERY

5 Pairs Ladies' Chardonize Hosiery postpaid \$1.00. Guaranteed, also other articles. Write for latest 1936 Bargain Sheets.

L. S. SALES COMPANY
Asheboro, N. C.

**KNITTING YARNS
AT LOW FACTORY PRICES**

SAVE half or more on your Yarns. Buy direct from long-established manufacturer. Quality guaranteed. Write a postal card for 150 free samples and prices. THE ELMORE CORPORATION, Dept. "R-15," Spindale, N. C.

The bitter wail, the chastening rod,
The Resurrection of a God.
—David E. Guyton
Blue Mountain, Miss.

—BR—
ROMANCE OF FIRE
By Paul Hutchins

The conditions of evil so prevalent in the world now, so regnant, one had almost said, have produced this book, so direct and outspoken in its denunciations of these evil conditions, so certain of the only means for overcoming their influence in the human heart, the Gospel of the Lord Jesus. Within it are found noble Christian characters, devoted to their Lord and Saviour, and always ready to make others acquainted with Him through their testimony. Among these is a faithful minister of God's word and work, his life a loyal presentation of God's love and power, living only for His service. In this book, also, are painted the worst situations and circumstances imaginable, and characters so brutal and debased as probably you have never come in contact with. Evil and good contend together. Some times the delineation of Jesus Christ in the life of His servant and follower is so striking and efficacious that the criminal breaks from the hold of sin upon his heart, and becomes a new man, humble and trustful. Sometimes he passes on to the punishment inevitable for a career of crime, if persisted in.

The story has many persons moving through it, and pursues its way through various parts of the United States, following the life experiences of its heroine, a lovely young Christian girl. To her comes at the book's close the happy union of her life with the life of the fine young man who from the beauty of her consistent life amid distress and trial has been led to become a Christian, and has developed into a minister of fidelity and devotion.

Wm. B. Eerdman's Publishing Company, Grand Rapids, Michigan. \$1.00.

Back of a hearty appetite

... A Clean System

A hearty appetite is something to be proud of, because it usually indicates that the digestive system is in a healthy condition. Without a real desire for good, wholesome food, the body cannot be properly nourished.

Biliousness and sluggishness dull the appetite and tend to make men and women finicky about what they eat.

Slowing-up of the work of the digestive system (ordinary constipation) sometimes is attended by such disagreeable symptoms as bad taste in the mouth, coated tongue, sensation of fulness after meals, distention of the abdomen, eructations of gas, sick headache, dizziness, spots before the eyes, and a dull tired feeling.

Black-Draught revives activity of the lower part of the digestive system, relieving constipation. It is purely vegetable in composition, —a reliable, natural remedy for sluggish elimination. Sold in 25-cent packages.

Thursday, April 9, 1936

M. S. C. W.

—o—

Last week marked a high point for the M. S. C. W. B. S. U. when Gypsy Smith spoke at the Baptist workshop Thursday at 1:30 p. m. His visit had been looked forward to for weeks. His simple, personally inspiring message went straight into the hearts and lives of the large group of girls who heard him.

He spoke of the three great laws of a successful life: "Know Thyself," "Control Thyself," and "Deny Thyself."

Gypsy Smith is conducting a revival at the First Baptist Church in Columbus, and is drawing many people closer to Christ with his wonderful personality and his inspired messages.

The B. S. U. is cooperating with the church, and many of the college girls are attending the services.

—Pansy Simmons, Reporter

BR

THE GREATEST NEED IN OUR CHURCHES

Jas. A. Bryant

—o—

Christians practice only those truths taught them. They will not be taught all the truth unless the pastor teaches it. The pastor cannot teach all the truth to all his people unless he himself is obedient to God. We need a better brand of preachers.

1. Our churches need preachers with PASSION. We omit knowledge because most of our preachers already know too much. It is better not to know so much than to know a great deal that is impracticable or that doesn't concern you. Too many of us "say our piece," and try to do what people expect and ultimately get stale and dry up. The multitudes are hungering for a message from God. They yearn for facts but they want facts from a compassionate heart.

2. Churches need PRUDENT preachers. Preachers as a rule have less tact than men of any other calling. Our churches need cleaning but we cannot afford to kill the babies during the house-cleaning process. Our churches need to be "stretched out" on God's program, but let's don't pull the weaker ones to death. Lord, keep us from blundering and bungling in His work.

3. We need preachers with POWER. People go wistfully to hear God's man who has power. All Christians know what they ought to do. The desire of all our hearts is to find power to do for Him. Many preachers have learned so much from politicians that they have lost their power with God. Our "influence" and "pull" with men has separated us from the dunamis of God. When God's power is present there is repentance, salvation, and obedience. People go where something good is happening. Many preachers lose their power by cluttering their minds with endless details that some member is starving to do. Some lose their power by sacrificing their strength on the altar of lust. Lasciviousness drains the life fluid from many preachers. Many of us lose our power by neglecting the secret place of prayer.

4. Our churches are dragging for want of PERSISTENT preachers. Evil all about us is winning her millions through sheer persistence. We ought to "push the battle to the gates." Our task is to get people right with God and help them stay right. We cannot slacken or we lose ground. Our task is never finished on earth. It is not ours to choose, we must be persistent. The consciences of men are on our side, their needs are our allies, heaven is our support and we ought to continue with "line upon line, precept upon precept, here a little and there a little" until we are called hence.

Churches and communities move upward and onward with God largely because God's man comes and stays and keeps his fellowship with God and his people unblemished. One Savonarola turned the tides of wicked Florence. God help us to magnify our office. May we be compassionate and prudent, may we have power and be persistent until the day is done.

BR

"THE HOLY SPIRIT, AS OUR LEADER"

—o—

Christians, like sheep cannot see very far ahead. We are told that sheep are limited in their vision to only a few feet in front of them. The Holy Spirit was sent for the purpose of guiding us on our dangerous pilgrimage, and we have the Divine promise that "He will guide us into all truth." Many times we do not recognize His loving presence and treat Him as an unwelcomed guest. We do not ask His advice much less to thank and praise Him for His ever ready help and comfort in weakness and sorrow. How tenderly He directs us to some precious promise in God's word when we are in despair. He is willing to lead us step by step as we are willing to follow the great "Shepherd of the sheep."

Not only as individuals must we have Him as our leader, but as members of the church, united together, working with that "Unity of the Spirit in the bond of peace." We see so many who have no concern along this line. Those members who habitually leave the Sunday morning preaching service are not following Him. This is a sacred hour that no Christian should miss. It is the time when through the Spirit "we are made to sit together in heavenly places in Christ Jesus." We are drawn close to our Lord, through worship, and the words of God's messages to our hearts. Here we receive spiritual strength that enables us to stand the temptations and trials of the coming week.

There are many officers and teachers in our Sunday schools who seem not to know that there is such a Person as the Holy Spirit; because they fail to give Him any recognition in their meetings, through prayer or testimony: more than this, frivolous and worldly minded teachers are pressed into service which results in children being brought into the church who know nothing of the "new birth" or the way of salvation. We could give some recent examples of this kind. Some one has said that "the world goes forward on the feet of

little children"; so does the cause of Christ; so does our denomination. We wonder if it would not be better to have larger classes and less teachers, who are filled and led by the Spirit of God. Do such leaders ask His advise when it comes to dividing classes? Does He have a set rule for every church or does He deal with each particular case in His own particular way? Those who insist on taking their own way are like those ancient people who journeyed on in their own way until "they found a plain in the land of Shenar" and here they prepared to build a great city and tower, the top of which was to reach unto heaven. They said "let us make us a name," Gen. 11:1-3. Surely such leaders are not seeking first the glory of God.

If this were the "day of prophets" and God should send a special messenger to warn us of our danger, as churches, of having our "candlesticks removed," because we are failing to "have an ear to hear what the Spirit would say to us," would we heed his admonition? However there is warning enough in the fact that many Baptist churches in the north and west are to be found today in various stages of spiritual decline. Some of these are trying to run with broken down pieces of machinery, but just can't quite "make a go of it." Others have lapsed into "modernism" and have been turned into community churches where they do not stand for anything in the way of "good old Baptist doctrine," but take in "everything" that will join them. Satan has brought about these conditions, not by open attacks upon the truth, but by subtlety diverting the activities of the church along seemingly good lines, which has proved to be the enemy to the best things of the Spirit of God.

If we only knew, as individuals, and churches, how He yearns to have us seek His Divine leadership. If we only knew the glorious victories He would lead us into as we are willing to humble ourselves before Him. "He is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us," Eph. 3:20. We are trying to "speak the truth in love," but we know that God's houses must be maintained at all costs. The Holy Spirit must be given first consideration in all things.

Mrs. H. A. Waggener.

What To Do For Itchy Inflamed Skin

Kill the cause of itching with this cooling, soothing ointment. Tetterine gives instant relief from Ringworm, Athlete's Foot, Eczema, Tetter, Itch and similar skin diseases.

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Tetterine!

INTRICACIES OF FINANCE

—o—

Nat borrowed \$35 from his friend Amos and gave a note for the amount. The note became long past due. One day Amos called on Nat and demanded: "When you-all gwine pay dat note?"

"Ah, ain't got no money now, but Ah gwine pay just as soon as Ah kin."

"Dat don't git me no nothing," retorted Amos. "If you-all don't pay me here an' now, Ah gwine burn up your old note; den where all you gwine be at?"

"You better not! You better not!" shouted Nat. "You just burn dat note of mine and Ah'll burn you up mid a lawsuit."—American Legion Monthly.

BR

A Negro woman was standing on the street watching a circus parade. One of the pickaninnies looked up and said: "Mammy, you mouf's open." To which she replied: "Yas, I knows it. I lef' it open myself."—Fresno District Bulletin.

Yes! Capudine is Best For HEADACHE

Because it acts quickly and is easy on the stomach. CAPUDINE relieves the pain—Headaches, Neuralgia, Muscular Aches, and Periodic Pains.

It relaxes and soothes irritated nerves—Welcome comfort restored quickly.

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CAPUDINE

DOES YOUR HUSBAND CALL YOU GROUCHY?

He's truthful if not tactful. Man-like, he is bewildered by your offishness and irritability. He can't understand what you have to be blue about. He wishes that you'd snap out of it. He'd do



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"My husband says I am my old self again," says Mrs. Barbara Spears, 799 Elma Street, Akron, Ohio. "I was tired and all in with no appetite. Had no pep and was in poor spirits. Your Vegetable Compound eliminated that awful tired feeling."

Don't try your husband's patience too far. Get a bottle from your druggist NOW. It probably will help you, because nearly a million American women know from personal experience that it helps them.

Liquid and Tablet Form.

Try Lydia E. Pinkham's
VEGETABLE COMPOUND

Thursday, April 9, 1936

THE BAPTIST RECORD

15

SUNDAY SCHOOL LESSON

—o—

(Continued from page 10)

IV. Perfection of Lordship Over Adoring Hearts.

"They worshipped Him" (V. 52). Of course He had been the object of worship before, but we speak of the perfection of it now. He was conducted whence He came, reinvested with that of which He had been divested, and seated on the right hand of the Majesty on High. Now let the angel hosts adore Him. Let a redeemed universe pay homage to its preserver. Let saved men declare Him worthy of all adoration. "Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing" (Rev. 5:12).

Is the Lamb worthy because He "hath been slain"? He hath perfected His task as peacemaker between a prodigal world and just God, hence, His perfection is the object of all our adoration. See how He wears the crown of sovereignty in all the realms of being. He is king over all opposition. He is king in all the realm of nature. He is king of love. He sways the scepter over all authority in heaven and on earth.

"All hail the power of Jesus' name! Let angels prostrate fall; Bring forth the royal diadem, and crown Him Lord of all."

—BR—

CALvary BAPTIST CHURCH OF TUPELO HAS A GREAT REVIVAL

—o—

The Calvary Baptist Church of Tupelo is now putting the roof on its new edifice, which is located on the corner of Main and Church Sts., one of the most prominent and beautiful spots in our little city.

Recently when we were planning to hold our first revival meeting since our first pastor, brother Silas B. Cooper, came to us, we left the matter of selecting the evangelist and song leader to the pastor, and he did not disappoint us. Brother Cooper secured the services of Bro. Glen Eric Wiley of Palm Avenue Baptist Church of Tampa, Florida, to do the preaching for us, and brother William Lowrey Cooper of the Southside Baptist Church of Birmingham, Alabama, to lead the song services for us. He could not have selected better.

The First Methodist Church of Tupelo, led by their saintly pastor, brother Henry Felgar Brooks, threw open the doors of their church and invited us to come in and hold our meeting, on condition that we should not offer to pay anything to them.

The fellowship was fine, the preaching suited everybody, the leadership in the song services was all that we could ask for, and the Methodist pastor announced at the close of the meeting that, if our evangelist would not tell that he is a Baptist, the Methodists might invite him to hold a meeting for them.

That was a beautiful scene in the pulpit of the Methodist church on the last evening of our meeting, when those three Baptist preachers stood in each other's embrace with the pastor of the Methodist

church to felicitate us and thank God for the outcome of the meeting. Twenty-two candidates for baptism were received, and twenty-three were received by letter.

Just after brother Cooper came as our first pastor last September we reported to our association a membership of two hundred forty-six, nine of whom had joined since he came. We granted letters of dismissal to five members since then, and now have a membership of three hundred thirty-one.

Fraternally,
W. R. Hunt, Church Clerk
—BR—

IN MEMORY

—o—

On Friday morning, Feb. 7, 1936, "Death, with a peace beyond dreaming" entered the home of Mr. M. B. Massey taking from them their beloved wife and mother, Mrs. Annie Massey.

We being human cannot understand why God takes our dearest treasures from us, but His will is not to be questioned.

I am sure that our Lord was most pleased with the way Mrs. Massey spent her forty-five years on earth for she won her way by her kindness and sweet disposition.

She was a member of Mt. Manna Baptist Church which she served as a faithful member to her church, and community and one much beloved throughout Tate and DeSoto Counties.

She leaves a husband, five children and a host of friends to mourn her going.

We know she will awake and smile on us as she did yesterday. And she will have some gentle word to say, some kind deed to do for loving thoughts were warp and woof of which her life was wrought.

She is dead. Such souls forever live in boundless measures of love to give.

Doris Pryor
—BR—

A SHAMEFUL BLOT

—o—

It would be difficult to find a more shameful chapter in the history of mankind than that which Italy is writing in Ethiopia to which Pierre Van Paassen, correspondent for The Atlanta Constitution, calls attention in that paper, March 17. He says:

"The wounded of the Temblen fighting are crawling, literally, crawling, back into Magdala. There are two doctors here. There must be ten thousand men in immediate need of medical attention. Perhaps another ten thousand along the road to the front. Everybody is ravenously hungry. I have never seen a fat Abyssinian yet, but the men returning from the fighting are emaciated skeletons. They are actually starving to death.

"When this war is over, when this carnage finally stops, when this gory, bloody barbarian business is finally brought to an end, let us not say that it was an advance of civilization. We can say: Italy has won. But let us not say: civilization has won. This war is a gruesome blot upon civilization and upon Christianity. To murder and massacre a childlike people in order

to grab their land is the most despicable thing imaginable. While this is going on, while thousands are dying and writhing in their blood, what do we hear from over there across the Tiber, from the man who is said to be the vicar of Jesus Christ on earth? Nothing! He is silent. But that silence is heard by many."

In the foregoing Mr. Van Paassen calls attention to one of the most ominous clouds on the horizon of Europe today. Invisible though his hand, the Pope is industriously stirring the Devil's broth and when the fires are drawn from the cauldron, the "man who is said to be the vicar of Jesus Christ on earth" will not be empty-handed. Not since the so-called triumph of Christianity under Constantine the Great, has a war of any considerable proportions been fought free from the sinister influence of the "man who is called the vicar of Jesus Christ on earth." His silence on the Italo-Ethiopian war is like thunder to those who have ears to hear.

—Christian Index.

—BR—
BROTHER F. L. SUMNER
—o—

March 18 about five o'clock P.M. my phone rang, the word was received that Mr. Frank Sumner had passed into eternity. He went out suddenly, while resting on a couch in his home, with a heart attack.

He was born in Yalobusha County in 1872. Was many years a deacon in the Baptist Church at Sumner. He loved the cause of his Lord. The word on the lips of his many friends is "A Good man has gone from us." We shall miss his friendly greetings, his presence from the services, his sincere words of appreciation and his earnest prayers. May the Father divine give to his beloved wife and children and to other loved ones the riches of his grace to sustain in this sad hour.

Sincerely,
Madison Flowers, Pastor
—BR—

The Sunday School Board is doing wisely in conserving the values in books previously published and found to be greatly useful. These are not reprints, but reproductions and revisions of well known and widely used books of the past. Just out is "Faith and Its Furtherance," in two parts. The first is by Drs. Mullins and Tribble on "The Baptist Faith," the second by Dr. Carver on "The Furtherance of the Gospel," who is the greatest specialist in missions among Southern Baptists. The book sells for 75c and ought to be in every Baptist home. Another book is "Studies in Ro-

Minister's Son Invents Invisible Ear Drum

The Invisible Ear Drum invented by A. O. Leonard, a son of the late Rev. A. B. Leonard, D.D., for many years secretary of the Board of Foreign Missions of the Methodist Episcopal Church, for his own relief from extreme deafness and head noises, has so greatly improved his hearing that he can join in any ordinary conversation, go to the theatre and hear without difficulty. Inexpensive and has proven a blessing to many people. Write for booklet to A. O. Leonard, Inc., Suite 171, 70 Fifth Avenue, New York City. Advt.

mans, Ephesians and Colossians," by Drs. Carroll and Mullins. These commentaries have proved their value and deserve to be kept in circulation. The price of this book is also 75c at the Baptist Book Store.

—BR—

HEALING HUMANITY'S HURT

Recently we asked the women of the South to send us some tray covers, and we have received more than a thousand, for which we are very grateful. These will last for two or three months. Frequent laundering soon wears them out.

Our greatest linen need at this time is wash cloths, any size or color, and we will appreciate it if friends will aid us in Healing Humanity's Hurt by supplying this need. Send to Southern Baptist Hospital, New Orleans.

—Juanita Creech, Secretary.

Stop COUGHS quicker by "Moist-Throat" Method



Getting throat's moisture glands to work "soothes" coughs away

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HERE ARE THE FIGURES

—o—

Numbers of people over the state have inquired as to the number of subscribers at various places. Below we give the list of county seat towns with the number of Records going to those postoffices. The figures include R.F.D.'s if any.

Soon we will give the county totals followed soon by lists of towns, etc.

Ashland	1
Paulding	1
Walthall	1
Woodville	1
Fulton	2
Rolling Fork	2
Poplarville	3
New Augusta	3
Bay St. Louis	4
Rosedale	5
Wiggins	6
Raymond	6
Pascagoula	7
Aberdeen	7
Sumner	8
Iuka	9
DeKalb	10
Houston	10
West Point	10
Booneville	10
Senatobia	10
Greenville	10
Meadville	10
Gulfport	10
Port Gibson	10
Leakesville	10
Belzoni	10
Mendenhall	10
Louisville	10
Ellisville	10
Winona	10
Tunica	10
Vaiden	10
Pittsboro	10
Corinth	10
Fayette	10
Yazoo City	10
Charleston	10
Cleveland	10
Grenada	10
Clarksdale	10
Sardis	10
Marks	10
Holly Springs	10
Greenwood	10
Brandon	10
Okolona	10
Macon	10
Starkville	10
Collins	10
Carrollton	10
Waynesboro	10
Natchez	10
Carthage	10
Indianola	10
Decatur	10
Forest	10
Kosciusko	10
Ripley	10
Tylertown	10
Batesville	10
Prentiss	10
Purvis	10
Liberty	10
Columbia	10
Bay Springs	10
Magnolia	10
Lexington	10
Oxford	10
Ackerman	10
Tupelo	10
Water Valley	10
Columbus	10
Lucedale	10
Coffeeville	10
Canton	10

New Albany	56
Hernando	61
Monticello	73
Quitman	78
Meridian	91
Hazlehurst	104
Hattiesburg	114
Pontotoc	121
Vicksburg	134
Laurel	133
Brookhaven	185
Jackson	195
PHILADELPHIA	325

—BR—

BAPTIST RALLY IS HELD AT MERIGOLD

—o—

The Baptist Missionary Rally held at the Merigold Baptist Church Monday was largely attended. Representatives were present from every church in the county and every resident pastor was present.

Dr. I. D. Eavenson led the devotional with Rev. Cook of Shaw conducting the music. Following the devotional, Dr. A. F. Crittenden, Promotional Secretary for the Mississippi Baptist Convention, outlined the program for the day and brought a splendid message on how and why Baptists are working together in a cooperative plan in carrying out the Great Command. Dr. Crittenden introduced the other morning speakers, Miss Pearl Caldwell and Dr. Clay I. Hudson.

Miss Caldwell has been a missionary in North China for over twenty-five years. She was the first white missionary in her city of Pingtu. This is a walled city of 40,000 people where there is not a single auto or electric light. There are, however, 7,000 Baptists in this city, and the pastor, a native of the city named Lee, first brought a Bible to the city and has been the first and only pastor of the church during the 25 years of its marvelous history. Miss Caldwell also serves the many villages outside of the city proper and will return to her post of duty in about three months.

Dr. Clay I. Hudson has just come to the Sunday School Board, but he proved Monday that he will be a valuable asset to the churches throughout the South. He is with the Department of Church Administration.

After a season of fellowship at the noon hour, during which the Merigold Baptist women served lunch, Rev. Jewett Burson of Shelby conducted the devotional.

Dr. D. M. Nelson, president of Mississippi College, was the first speaker on the afternoon program. He explained that the church schools are relieving the tax-payers of supporting half the students in college, as half and better are in church colleges. He also emphasized the fact that so many outstanding men of state affairs were educated in church supported colleges. He showed that nations who have banned church colleges have become militaristic or otherwise lopsided. The work of a Christian college, according to Dr. Nelson, is to train leaders of the people. He maintained that the best type of leadership training is to be found in a Christian school. He stated that there are over sixty preachers studying in Mississippi College at

present. The total enrollment is around 400.

Miss Sue Marsh, field secretary for the Mississippi Baptist Home for Children, was able to report that the finances of the Home are in excellent condition, but that needed repairs and equipment demanded the greatest offering on Mother's Day that the Baptists of Bolivar County and other counties of the State could possibly make. Over 200 children are now being taken care of in the Home. Miss Marsh urged each society to adopt a child and provide for it in the Home.

Rev. A. L. Goodrich, circulation manager of the Baptist Record, spoke briefly on the benefits of receiving the Baptist state paper and then met with the pastors and others after the program to plan definitely for increasing the subscription in Bolivar County. During the fifteen months of Mr. Goodrich's work with the Baptist Record its circulation has been increased 100 per cent.

Dr. Jacob Gartenhaus, the only Southern Baptist missionary to the Jews, was the last speaker on the program. Every one stayed to hear him and all were well repaid for

staying. Dr. Gartenhaus' father is a Rabbi in Jerusalem. And he claims his own conversion is nothing short of a miracle for he was born a Pharisee of the Pharisees and twenty years ago would have chosen death to becoming a Christian. He has been in missionary work with the Jews for over ten years and last year was the most fruitful year of his ministry. Not a week goes by without a Jew somewhere in the 19 Southern states turning to Christ, and indications are that this year will see an even greater turning to Jesus as the Messiah than ever before. He says if the Jews are ever won they must be considered simply as other lost people and Christ presented to them as their only Savior. He emphasized that Christ must first be seen by the Jew in the individual Christian's life before he can be recognized as the Messiah of the Old Testament or the Savior of the world.

—Bolivar Commercial



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